

*The History of the Chippewa Cree
of Rocky Boy's Indian Reservation*

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the Chippewa Cree
of Rocky Boy's Indian
Reservation

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"Be Kind to one Another"

Chief Rocky Boy



Dedication

This book is dedicated to memory of our founding forefathers, Chief Rocky Boy of the Chippewa and Chief Little Bear of the Cree, who had the vision of establishing a homeland for their followers. It is also dedicated to the memory of those who were most instrumental by assisting in making their vision a reality, Frank B. Linderman and William Boles.

The Philosophy of the Chippewa Cree People

Source of information contributed by Walter Denny, Art Raining Bird and Joe Small



We believe the Maker of All Things put us on our Mother Earth to respect one another in our relationships to all things and to all people. The Great Holy Being told the old people long ago that all people and all things are but different branches on the same tree. We are told in our daily lives we must do these things.

Respect Mother Earth and all things that live here.

Respect the elders, our mothers, and our sisters. Love one another and help one another.

Pray in a good way that we might get the power to help one another and to respect one another for our differences.

Be truthful and respectful in our speech, which in itself is a miracle and a gift from our Creator that we might use it only to speak good of each other and to pass on the good things in life.

Remember that everything that is created on Mother Earth is useful, has a purpose, and was put here for a reason. Nothing is to be abused that has been created.

Remember that all things are related and that all things are perfect as they have been created: wind, fire, water, rocks, animals, crawlers, birds, plants, the moon, the sun, and humans.

Remember that the earth was created for everyone and everything and that we are not to selfishly claim it. We are all to share the good things in life so that we may all live in harmony.

Realize that we as human beings have been put on this earth for only a short time and that we must use this time to use our minds to gain wisdom, knowledge, respect and understanding of all human beings since we are all brothers.

Be humble and respectful before the Creator everyday and give thanks for putting us here on earth.

Always be respectful of life. We are not to kill our fellow man.

The elders also said, "We believe in the uniqueness of the individual and want our children to have a deep respect for others and for those things and people who may be different from them. We believe that racism and prejudice in any form is a useless exercise for the human mind because it only breeds hatred, misunderstanding, and unhappiness; it ignores the realities of the world because there are different people and beliefs which have the right to exist as long as theirs does not attempt to do away with our way of life."

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ACKNOWLEDGEMENTS



As it is with any historical document this is still a work in progress. There are many stories untold and many yet to come. We began the project by gathering as many historical documents as we could find from several years ago.

Many thanks go out to the people who were instrumental in the creation of this book. First and foremost, we owe a debt of gratitude to our forefathers for their legacy as part of this rich history to the people of Rocky Boy. Secondly, we greatly appreciate Governor Schweitzer and the State of Montana for providing the financial resources necessary to complete this project. We are grateful for the Tribal Historic Preservation Office Cultural Advisory Committee that consisted of Videl Stump, Sr., Charles Gopher, and Duncan Standing Rock. Their commitments to this project included attending meetings, reviewing the numerous drafts, and approving the final product.

I also want to thank the individuals that researched, wrote, edited, and assisted in the process. This list includes: Gerard Vandeberg for his endless hours of research and transcription; Edward Stamper for writing, researching, proofreading, and seeing that the project was completed; Rocky Boy Schools Research Program for contributing the Reservation History to 1979; Dr. Nate St. Pierre for contributing a chapter on the Contemporary History of the Reservation from 1979 to present; Roger St. Pierre, Sr., for writing a chapter on Chippewa Cree Tribal Government; and Daryl Wright I for his chapter on the History of Rocky Boy Education. Many thanks also go out to Athena Galbavy, who assisted with the research and word processing; Ken Morsette, Jr. for formatting, editing, printing, and doing it repeatedly--we appreciate the many sleepless nights you devoted to this project; Belden Billy for assisting and being a big help with printing/layout; Dr. Matt Herman for research and gathering materials of public record; Chelsey St. Pierre for transcribing Tribal Council lists; and Helen Parker, Ethel Parker, Florence Sun Child, and Wilma Windy Boy for writing the Cree curriculum. We also want to acknowledge Helen Windy Boy, Sam Vernon Windy Boy, Judy Wood and Kim Bigknife for assisting with proofreading and edits. A special thank you goes to the people of Rocky Boy for contributing to the history of our Tribe by allowing us to interview them and include their stories.

Last, but not least, we would like to recognize the Chippewa-Cree Tribal Council and the Stone Child College Board of Directors for their support of this project.

Respectfully,

Melody Henry, President

Introduction



The Chippewa Cree Tribe of the Rocky Boy's Reservation is a very wealthy Tribe. In this case, wealth is in terms of language, culture, traditions, and in history. In order to access some of these aspects, one must follow certain protocols. One of the reasons for safe-guarding the language, culture, traditions, and history is to avoid common mistakes that have been made in the past. In particular, there have been authors that had previously written manuscripts about our Tribe and, in many cases, their writings were not totally accurate.

This has caused concerns among tribal members; so much that new protocols and procedures have been adopted before any of our collective history can be shared with the outside world. In order for Stone Child College to deliver history to the people of the State of Montana, we must obtain approval from our recognized Cultural Advisory Committee and then our Tribal Institutional Review Board.

Prior to May of 2008, we were not aware of the approval process, but we have been following it ever since. Needless to say, there has been more written history submitted to these committees than what has been approved. There have been recent discoveries of several documents pertaining to our history that have not been studied in depth, and due to our timeline for delivery of this history, these documents will not be included at this time. Given two more years and funding for research and writing, we feel our shared history could be much more comprehensive.

When reading the History of Rocky Boy, one must realize the historical era that our Chiefs lived. Both Chief Rocky Boy and Chief Little Bear were Plains Indians, a primarily hunting and gathering culture. The hunting of buffalo was central to the lifestyle of Cree people for thousands of years and to western Chippewa since the early 1800's. At one time buffalo were the most numerous single species of large wild mammal on the Earth, so numerous that Indians could use the surplus meat for trade items among other tribes and non-Indians.

These buffalo, which numbered 60 to 100 million in the mid-1800s, were exterminated to a few hundred by 1889. Many professional hunters such as Buffalo Bill Cody killed over a hundred animals at a single hunt and many thousands in their career. One professional hunter killed over 20,000 by his own count.

One can only imagine the shock this brought to tribes that relied 100% on the buffalo for their existence. It wasn't much longer when the state governments stopped hunting of other animals such as deer and elk by American Indians. This forced many to return to reservations to live off of government rations and family gardens.

This was not the case for the Chippewa and Cree, for they had no reservation to return to. They wandered the State of Montana for some 30 years before they were finally given a home to plant gardens and practice their ceremonial ways. This 30-year period was a sad time: full of sickness, starvation, despair, rejection, and sometimes humiliation. However, portions of the newspaper stories found in this segment of history have been omitted because, although it is part of actual history, there are some elements that could be regarded as appalling among both races and the project review committees advised us not to include those accounts in this book.

If it were not for people like Frank B. Linderman, William Bole, Theo Gibson, and Charles M. Russell, the Chippewa and Cree people of Montana may have also become extinct like the buffalo. When Mr. Linderman contacted officials in Washington D.C., threatening to write to the Eastern Press and inform them of the conditions the Chippewa Cree faced, Congress took action to approve a home for the Chippewa Cree on September 7, 1916.

One can find much history about the Chippewa Cree people through the Internet, library searches, and newspaper archives. Several books have also been written about the Chippewa Cree, but very little has been written about the history by a Chippewa Cree tribal member. With the exception of a small section in the Addendum of this document, everything was produced, written, and printed by members of the Chippewa Cree Tribe.

The purpose of the history within this book is to share with the State of Montana so that it can be used within the State schools as part of their curriculum pertaining to history of Montana Indians. In the Summer of 2008, Stone Child College in conjunction with the Office of Public Instruction, conducted a workshop for certified teachers on the History of Rocky Boy's Reservation. It was highly successful according to the teacher evaluations, so we are planning on making this an annual summer event.

Stone Child College is also seeking funding to add chapters to this book and to create a Virtual Tour of our reservation. If this becomes a reality, we will post this information on our website at: www.stonechild.edu. There is also a lot of information about our Tribe that can be found on the tribal website at: www.rockyboy.org.



2007 Stone Child College Graduates



Chapter 1



Rocky Boy Reservation History to 1979



Produced by Rocky Boy School Research Program in the 1970's

**PUBLIC ACTS OF THE SIXTY-FOURTH CONGRESS, FIRST
SESSION, 1916.**

Chapter

452

September 7, 1916. | [S.3646.] 39 Stat., 739.

An Act to amend the Act of February eleventh, nineteen hundred and fifteen (Thirty-eighth Statutes at Large, page eight hundred and seven), providing for the opening of the Fort Assiniboine Military Reservation.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Act approved February eleventh, nineteen hundred and fifteen (Thirty-eighth Statutes at Large, page eight hundred and seven), entitled "An Act authorizing the Secretary of the Interior to survey the lands of the abandoned Fort Assiniboine Military Reservation and open the same to settlement," be, and the same is hereby, amended by the addition thereto of the following sections:

"SEC. 10.

That fractional townships twenty-eight north, ranges fifteen and sixteen east, and fractional townships twenty-nine north, ranges fourteen and fifteen east, Montana principal meridian, within the boundaries of said reservation, embracing a total area of approximately fifty-six thousand and thirty-five acres, are hereby set apart as a reservation for Rocky Boy's Band of Chippewas and such other homeless Indians in the State of Montana as the Secretary of the Interior may see fit to locate thereon, and the said Secretary is authorized, in his discretion, to allot the lands within the reservation hereby created under the provisions of the general allotment Act of February eighth, eighteen hundred and eighty-seven (Twenty-fourth Statutes at Large, page three hundred and eighty-eight), as amended.

"SEC. 11.

That the Secretary of the Interior be, and he is hereby, authorized and directed to patent to the city of Havre, Montana, for reservoir purposes, the following-described lands lying within said reservation: The west half southeast quarter, west half section twenty-five, and the southeast quarter northeast quarter, northeast quarter southeast quarter, section twenty-six, township thirty-one north, range fifteen east, Montana principal meridian, comprising reservoir site numbered one and embracing an area of approximately four hundred and eighty acres; and the northwest quarter, west half northeast quarter, north half southwest quarter, northwest quarter southeast quarter, section thirty-three; and the southwest quarter southeast quarter, southeast quarter southwest quarter, section twenty-eight, township thirty north, range sixteen east, Montana principal meridian, comprising reservoir site numbered two, and embracing an area of approximately four hundred and forty acres: *Provided*, That the city of Havre shall pay for said land the sum of \$1.25 per acre: *Provided further*, That if the said city of Havre shall at any time hereafter abandon the lands above described and cease to use the same for said purposes, said above-described lands shall revert to the Government of the United States.

"SEC. 12.

That the Secretary of the Interior is hereby authorized and directed to withdraw and set aside as a camping ground, the same to be kept and maintained without cost to the Government of the United States, the following-described land in said reservation lying

on both sides of Beaver Creek within townships twenty-nine, thirty, and thirty-one north, fifteen and sixteen east, to wit: The west half section thirty-four; all of sections thirty-three, twenty-eight, and twenty-one; the west half southwest quarter, northwest quarter section twenty-two; all of section sixteen; the south half, northwest quarter, west half northeast quarter, section nine; the east half northeast quarter section eight; the east half southeast quarter section five; the west half, northeast quarter, west half southeast quarter section four, township twenty-nine north, range sixteen east; and the south half southwest quarter, south half southeast quarter, northeast quarter southeast quarter, east half northeast quarter, section thirty-three; the southeast quarter southeast quarter, north half southeast quarter, southwest quarter southwest quarter, north half southwest quarter, north half, section twenty-eight; the west half southeast quarter, west half northeast quarter, west half, section twenty-one; the east half southeast quarter, east half northeast quarter, section twenty; the west half section sixteen; east half, east half northwest quarter, section seventeen; the east half southwest quarter, east half northwest quarter, east half, section eight; the west half southwest quarter, west half northwest quarter, section nine; all of section five; the northeast quarter section six, township thirty north, range sixteen east; and the southwest quarter section thirty-two; the south half, northwest quarter, southwest quarter northeast quarter section thirty-one, township thirty-one north, range sixteen east; and the east half southeast quarter section twenty-five; southeast quarter southeast quarter, northwest quarter southeast quarter, northeast quarter northeast quarter, west half northeast quarter, east half northwest quarter, northwest quarter northwest quarter, section twenty-six; south half southwest quarter, south half, southeast quarter, section twenty-three, township thirty-one north, range fifteen east, Montana principal meridian, embracing an area of approximately eight thousand eight hundred and eighty acres."

Approved, September 7, 1916.

History of Rocky Boy's Indian Reservation

The Rocky Boy's Indian Reservation is different from other reservations in Montana in several ways. It was the last reservation to be established in the state. It was established not by treaty, but by congressional act; and it is the smallest reservation in the state, home to the smallest tribe, the Chippewa Cree.

The Chippewa and Cree tribes had long been associated with each other as they traveled between Montana and Canada hunting the buffalo. Neither the Chippewa Chief Rocky Boy nor the Cree Chief Little Bear had signed treaties for land during the treaty period; therefore, early in the twentieth century they found themselves unwelcome in a land where most Indians were on reservations. They were without a home, without a place to call their own: a place where they could make a living, raise their children, and practice their religion according to their beliefs.





*Chippewa Chief Rocky
Boy*



Cree Chief Little Bear

ROCKYBOY AND LITTLE BEAR LOOKING FOR A HOME

Both Rocky Boy and Little Bear began petitioning the government for a home for their people and soliciting support from prominent white citizens who were sympathetic to their cause. Since they spent much time in and around the cities of Montana, they found supporters in Great Falls' William Bole, editor of the Tribune, artist Charles M. Russell, and Helena's Frank B. Linderman.

Rocky Boy's petitions for a home met the greater success than Little Bear's because he was considered an American Indian while Little Bear was often considered a Canadian Indian. Rocky Boy's request was first answered with a proposal that his band settle on the Flathead Reservation. The bill died in Congress. Next, Congress set aside \$30,000 and 60 townships in Valley County for the support of Rocky Boy's band. But the government was unable to gather the band together to send them to Valley County. Besides that, the railroad proposed to charge an exorbitant rate to transport Indians. Added to those hindrances was the fact that white settlers had declared "declarations of occupancy" on the land during the winter months. So much for the Valley County idea!

Then in 1909, Rocky Boy's band was ordered to the Blackfeet Reservation. Eleven thousand acres, eighty acres per member was set aside in the far northwest near Babb, Montana. By June, 1910 only fifty Chippewa had agreed to make selections on the Blackfeet Reservation. Many said eighty acres was not enough: the land was too high, the winters too severe. There was not enough acreage to support cattle and the land was not suitable for farming. Many band members deserted Rocky Boy.

THE BEAR PAW MOUNTAINS

In the meantime, others besides Rocky Boy and Little Bear were looking for a home for the Chippewa and Cree People. Pah-nah-to, a Chippewa Chief married to Prairie Dog, was also seeking land. He had his eye on the abandoned Fort Assiniboine in the Bear Paw Mountains, south of Havre. When Pah-nah-to became sick and knew he was going to die, he sent for Little Bear. According to oral history, his words to Little Bear were something like these:

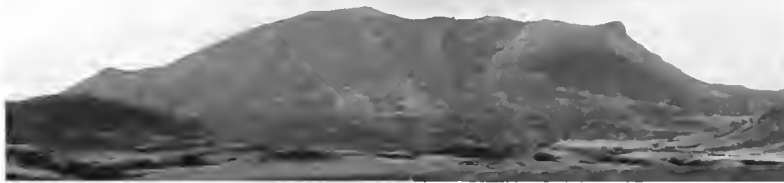
"My cousin, I won't see the day when we get our land. I am dying. I have already started the plans to get this land in the Bear Paws. Rocky Boy will not be able to survive

in Browning. There is no farm land and winters are severe. Therefore, concentrate on the Bear Paws. Do your best to get this land for our people."

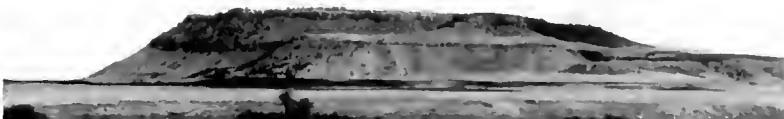
These mountains that Pah-nah-to was referring to were sacred to the Cree. They reminded them of a bear crouching on the ground, so they called them the Bear Paw Mountains. Ah-si-ni-wah-chi-sik. Centennial Mountain is the bear's head. Kah-kis-kah-to-we-ah-mah-nah-ti-nahk, or Fore Top Butte. Square Butte is called Mahs-ko-chi-chi, the Bear's Paw. Baldy Butte is the Bears Heart. It is called O-che-ah-chi-nahs-ik, or Heart Butte.



Baldy Butte



Centennial Mountain



Square Butte near Box Elder.

Little Bear planted this idea concerning the Bear Paws in the mind of Fred Baker who in 1912 was sent by the Indian Office to investigate Montana with a view to a permanent settlement for Rocky Boy's band and other landless Indians. It was the first time the federal government had taken responsibility for all non-reservation Indians in the state. The Bear Paws idea was not an idle one. In 1911 Fort Assiniboine had been closed as a military reservation. It contained 160,000 acres of grassland, mountains, and streams; much of it is the Bear Paws south of Havre.

Baker recommended the abandoned military reservation be set aside for the Chippewa and Cree. Since it was away from major population centers, he reasoned, it would have the support of the citizens of Helena and Great Falls.

A lame duck Congress and president failed to act on the proposal in December of

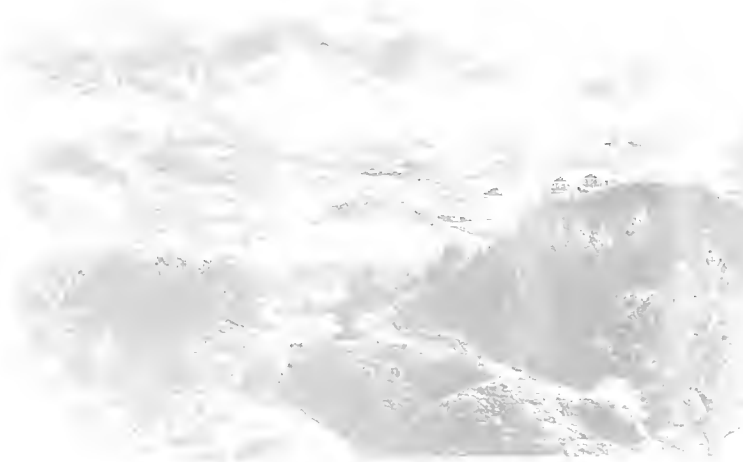
1912. Havre citizens journeyed to Washington D.C., to protest the settlement of the Chippewa Cree near their city. William Bole and Frank Linderman followed the Havre

citizens to the nation's capitol to urge Secretary of Interior Franklin Lane to settle the Chippewa Cree on the southern mountainous portion of the military reserve to quiet Havre's objection to having them close by. Lane must have been influenced by their presentation because in December 1913, Little Bear and Rocky Boy were given permission to winter camp at Fort Assiniboine in anticipation of making a permanent home there.

Still Congress moved very slowly on the question of a home for the Chippewa Cree. During the spring of 1914 Linderman wrote letters threatening to take the story of Rocky Boy and Little Bear to easterners if the issue were not addressed.

ROCKY BOY'S RESERVATION ESTABLISHED

Finally, on February 11, 1915, Secretary Lane ordered a survey of old Ft. Assiniboine and its opening for settlement. The total acreage of the fort was 72,000 acres or 14 ³/₄ square miles. On September 7, 1916 an Act of the 64th Congress of the United States designated a tract of land, once part of the abandoned Ft. Assiniboine Military Reserve, as a refuge for the "homeless and wandering Indians." President Woodrow Wilson signed the bill into law and created a tract of land that would soon be known as Rocky Boy's Indian Reservation.



Rocky Boy agency area in early days

Located south of Havre, the refuge consisted of 56,035 acres. It was given as a "permanent home of the Chippewa Cree band." The same act of Congress set aside 2,000 acres of the old military reserve to the state of Montana for public use and 8,880 acres to the city of Havre for use as a no-fee recreational area for the residents of Chouteau, Hill, Liberty, and Blaine Counties.

The Superintendent at Ft. Belknap in 1916, a man by the name of Martin, is credited with writing the bill requesting part of Ft. Assiniboine as a home for the Chippewa Cree. According to the records, he requested four southern townships which totaled 114 sections. The requested sections were divided as follows: 21 tillable, 80 grazing, 12 timber.

Martin's request was sent to Congress in August of 1916. The Senate passed the bill with one drastic amendment, the removal of one township containing the lower valley of Beaver Creek. This was done to placate Havre officials. Just as Little Bear had feared, his people received only land suitable for grazing and practically no tillable land. They were given three townships instead of the four that were requested, two townships of mountainous low-grade timber, and one township of some grassland and broken bench lands. In later years, more land was added to the reservation so that its present size is 107,613 acres (as of 1979).

For the Chippewa Cree in 1916 it was land they could call their own. No longer did they have to go begging from town to town. In fact as soon as they moved onto the land, even before they knew it was theirs, they planted potatoes. They filled two root

cellars with their harvest and sent some produce to the State Fair in Helena where it won prizes.

When Congress established the reservation, an enrollment list of over 600 people was created. The Indian Office allowed 400 to settle on Rocky Boy's Indian Reservation how many additional landless Indians resided in the state no one knew. In June 1917 James McLaughlin was sent to Rocky Boy's Indian Reservation to complete an official enrollment list. He produced a role of 425 people, including all Chippewa Cree living at Ft. Assiniboine in the last three years, those who came from Browning with Rocky Boy and those who could demonstrate their association with Little Bear.

EARLY YEARS ON THE RESERVATION

The first years on the reservation were difficult ones. There were few jobs and many people had to go off the reservation to find work. Those who stayed tried to garden, hunt, pick rock, and collect bones, wool, tin, and other metals. Rations were provided which included rice, beans, salt pork, flour, sugar, and coffee. It was difficult to



Harvesting potatoes in the early years of Rocky Boy's Indian Reservation

transport the rations to Rocky Boy's because there were no roads from the Box Elder train depot. Someone would have to ride out with horse and wagon, and as often as not, the train would arrive without rations. Officials tried sending large quantities at a time, but problems arose with storing and issuing the rations. Hard feelings often resulted if people used up their rations and the official could not issue additional rations from those stored on the reservation.

Along with food rations, the government also issued army surplus clothes, shoes, socks, overcoats. Many women would rip up the clothes and make quilts.

Reimbursable grain wagons, horses, and other farm implements were loaned to people and they were encouraged to work their land. But it was difficult to work a farm when one had to go off the reservation in the summer to work.



Harvesting hay.

Even though times were hard, there was a spirit of cooperation during the early days. The government furnished seeds to the people: oats, wheat, and barley. When the harvest came, everyone got together and went from one field to the next until all the crops were harvested. Everyone helped put up hay too. And when someone needed a house, people went out together to cut and haul logs. They worked until the house was finished. Women helped by chinking the logs and preparing food. The people were all friends. They helped and loved one another as the

Elders taught them. Between September 1915 and November 1916, thirty-five cabins were completed and ten more were almost finished.

EARLY LEADERS

Rocky Boy and Little Bear were the accepted leaders of the Chippewa Cree, though Little Bear had deferred to the leadership of Rocky Boy after 1904 because of the stigma of Canadian birth. The two men were related through their wives. Several of the elders of the community acted as advisors which included Ke-nah-wash, a spiritual leader who spoke to the people every morning from the hill behind the flour mill. It was said his voice could be heard all the way to Parker Canyon!

Other councilors were Bucket, Spread Wing, Alexander, and Chief Goes Out. When it came time to name the reservation, these men and others decided to name it after Chief Rocky Boy whose Chippewa name was similar to the Cree Ah-si-niw-i-yi-niw, which means Stone Indian. White men translated it as "Rocky Boy." Rocky Boy had not lived to see the reservation officially given to his people, for he had died on April 18th, 1916. In naming the reservation after Chief Rocky Boy, the people wanted to honor their departed chief.

FIRST SCHOOL HOUSE



Pete Kennewash

At their first meeting after the reservation was formed, Little Bear and his councilors decided that a schoolhouse should be built so that the young children could go to school right on the reservation. This was as important to them as having a place to practice their religion. The first school was a one-room log house built by Jim Denny, Roasting Stick, Pete Kennewash, John Courchane, John Stump, and Jim Smith. The school



Jim Denny

was located where the Detox Center is now (as of 1979). Grades one through three went to school there. Older students were sent to the boarding schools at Ft. Belknap, Chemawa, and Flandreau.

People's memories of their early school days are not very happy ones. They remember being punished for speaking their own language, even at recess time. Add to that the difficulties of learning in a language they did not understand. It was also hard to keep teachers on the reservation. There was no place for them to stay and conditions were severe. Often the little schoolhouse at the agency stood empty.

A Mr. Bushman is remembered as being a pretty good teacher who treated the students well. But even he would not allow the children to speak their language. Paul Mitchell remembers Edna Colter, his teacher at the agency school. Other teachers who are remembered are Mrs. Bain during C.C. days, Mrs. Grouse, Mrs. Bate, and Mrs. Portman who taught at Parker School when Mary Lodgepole was a cook there. Mrs. Half Coat also taught at Parker School.



The First Agency School Built in 1916.



Parker Day School 1931.



Haystack School 1930.

school building at the agency. In 1970 the Rocky Boy community assumed control of educating its youngsters, electing an all-Indian school board and initiating a bilingual program at Rocky Boy School. At that time Superintendent Bert Corcoran invited Joe Small, Walter Denny, and Art Raining Bird to teach Cree reading, writing, history, and Indian ways, to the teachers, teacher aids, bus drivers, and cooks. They taught the Cree teachers to read and write the Cree language so that the children would not forget their way of writings, and these were the ones that actually taught the students.

As people moved away from the agency and out onto the land, different communities or "districts" were formed. Eventually, each district had a school. First built was Sangrey School in the Sangrey district. Then Haystack School was built and finally Parker Day School. Eventually a second school was built at the agency for the Duck Creek students.

By the time Parker School was built around 1930, buses were running. These day schools included kitchens in which to prepare the students' meals and living quarters for teachers. Temporary schools were also built at the sawmill and at the site of Bonneau Dam when workers were living at these locations.

The Sawmill School building was used until the 1940's when it was sold to a resident of Big Sandy. The other schools on the reservation were operated by the Indian service until June, 1960. At that time responsibility for educating Rocky Boy's students was transferred to the Havre School District. All day schools were consolidated into one new elementary



The Round dance hall was constructed by local people in 1914-1915

The bilingual program is still in effect today and extends into the tribal High School which has been in operation since 1979.

ROUND DANCE HALL BUILT

Another of the very first buildings the people built in the winter of 1914-15 was the Round Dance Hall. It was constructed of sod and logs and stood southwest of the present Senior Citizens

Center. Round dances and other community gatherings were the major form of entertainment for the people in the early days.

SUPERINTENDENTS

Ever since the Rocky Boy Reservation was established a government representative has lived at the agency. Until 1919 Rocky Boy's was under the jurisdiction of the Fort Belknap Superintendent. That meant that the government rancher at Rocky Boy made all of his requests to Ft. Belknap. The first government farmer was Roger St. Pierre (1915-1917). He was a mixed blood Chippewa from the Pembina band in North Dakota. Following St. Pierre was John Parker (1917-1925). He had been a government farmer at the Flathead Agency. In October of 1917, the Indian Office separated the administration of Rocky Boy from that of Ft. Belknap and promoted Parker to "Farmer in Charge" and "Special Disbursing Agent." After 1917 Parker requested funds and aid directly from Washington, D.C. In 1919, the Indian Office elevated the Rocky Boy Agency to equal status with Ft. Belknap and named John Parker superintendent of Rocky Boy's Agency.

JOHN PARKER, 1917-1925

(Not to be confused with the John Parker that was a Chippewa Cree tribally enrolled member)

John Parker tried to help the Rocky Boy people by promoting cultural values and improving conditions on the reservation. He encouraged close-knit families; he removed the rules against the Sun Dance; he created a Business Committee composed of elder band members so that they could have a voice in reservation affairs; he improved living conditions on the reservation so that a mechanic, a blacksmith and a school teacher could be attracted to the area. He suggested road construction to the Box Elder railroad station and larger storage facilities at the agency to eliminate delays in issuing rations. He advocated a cattle-raising industry as a source of income from the reservation.

The cattle industry was a part of Parker's five-year agricultural plan for the reservation. Each head of household was to be placed on a 160 acre assignment to produce small grains for—flour and cattle feed—and to raise vegetables, hogs and chickens for their family's needs. Each family was expected to make improvements on the property, including building a house, barn, root cellar and chicken house. Thus a "two-tier" farm economy would be created the small farms would produce food for themselves and for cattle. The cattle industry would produce a cash income for the tribe.



Gathering cattle in the early years of Rocky Boy's Indian Reservation.

The 160 acre assignment per head of household would involve only 15,000 acres of reservation land. There was plenty of land left over for the tribal cattle industry if land were not leased to outsiders as it had been in the past. Only by ending the lease arrangement would the cattle industry be a possibility on the Rocky Boy Reservation. But

the Indian Office undercut Parker's plan and renewed the lease with white ranchers. As a result, his plan could not work. Parker had to resign himself to being the care taker of the reservation, issuing rations and making life as tolerable as possible for the Rocky Boy people. His generous issue of rations got him into trouble with the Indian Office. When they decreased his funds for rations, Parker went to Montana Senator Walsh to protest. No such insubordination was tolerated by the Indian Commissioner. Parker was forced out of office and replaced by John Keeley who promised strict obedience to Indian Office policy.

JOHN KEELEY, 1925-1926

John Keeley came to his job with a "prison warden's mentality." He did so many things that irritated the Chippewa Cree that they were in open revolt against him within six months. Following is a partial list of their grievances:

- He took keys to the warehouse away from five band members who had been trusted with them.
- He dismissed Dan Belcourt as reservation thrasher and separator because of disrespect to the superintendent and replaced him with a white rancher.
- Instead of working on health conditions on the reservation, he dug a well for water for the superintendent and clerk's office. The tribe's members had to haul water from a spring 300 yards from the agency camp.
- He ended the tribe's relationship with the only medical doctor who came out to the reservation, a Dr. McKenzie from Big Sandy.
- He refused to deal with the Business Committee Parker had created.
- He tried to prohibit the Sun Dance. As a result, the people danced the entire summer.
- He tried to force all the people off the agency and onto their assignments.
- He issued an order to cut the children's long hair.
- In an effort to get milk into the school children's diet, he bought milk cows too old to produce milk.
- He ordered people into farm organizations, refusing rations to those who did not join.

- He threatened to remove from the reservation rolls those who did not go along with him.

Keeley was relieved of his duties in February, 1926.

LUMAN SHOTWELL, 1926-1929

The next government agent at Rocky Boy was Superintendent Luman W. Shotwell. He showed more concern for the people and more tact in dealing with them than did Keeley. His goals were to improve the agency office and increase its staff; to provide better services such as health and agricultural training to people; and to set an example of energetic labor.

More people were persuaded to farm in 1926 but hot, dry winds shriveled the grains. Shotwell induced people to farm again in 1927 by having them sign an agreement that if they received rations they would farm the next summer. He confiscated people's land if they did not farm and sold the grain they produced to cover reservation debts.

In 1927 Shotwell introduced an agency school garden that was supposed to provide food for the children's noon meals and demonstrate proper methods of raising a garden in the Bear Paws. At the end of the season, the garden produced an income of fifty-five cents above the cost of maintaining it. The garden was abandoned.



Road Construction at Rocky Boy in 1929.



Even the women helped with construction of the roads.

As for improving health services, Shotwell requested a hospital for the reservation but was refused. The Indian Office did approve a field nurse and the continued use of a contract doctor from Big Sandy. A 1925 survey of health needs on the reservation revealed the following:

- Of sixty five children attending day school:
 - 23 had advanced trachoma
 - 40 had defective teeth
 - 9 showed evidence of TB
 - 11 had acute goiter
 - All showed signs of malnutrition
- Of adults
 - 20% had TB
 - There was a high incidence of venereal disease
 - The death rate was 3-4% of the population, two-thirds of the death being of children under five years of age

Shotwell requested aid for road improvements and netted the reservation \$8,000 in 1928. The government stipulated that the people had to work on the roads themselves and Shotwell was strict on this. He even cut off the rations of an eighty year old man who refused to work on the roads! The Indian Office also agreed to help fund the installation of telephone line from Rocky Boy's Agency to Box Elder. (As far as we know, no one lost their food rations on account of the telephone line) In spite of the fact that the depression was on the way and drought had returned to north central Montana, Shotwell was able to expand the agency and improve conditions on the reservation. He had agreed to a new Indian council so that the Chippewa Cree would have a sounding board for their complaints. By 1929, he employed ten personnel at the agency including schoolteachers, a general mechanic, blacksmith, and a forest ranger. A sawmill and improved access to timber through road construction added jobs and cash flow to the reservation. By 1932, \$40,000 had been spent on building all weather roads to Box Elder and Havre. This period of growth continued for Rocky Boy through 1936.

EARL WOOLDRIDGE, 1929-1938

When Shotwell was promoted to superintendent at Ft. Belknap, Earl Wooldridge came to Rocky Boy. A native of Chinook, he had been in the Indian Service since 1924 working as a farmer, teacher, and principal on reservations at Ft. Hall, Idaho, and Ft. Totten, North Dakota. Some people called him "mean", but many felt that he was trying to

help the Indians, to teach them how to make a living by working.

Wooldridge made people work for any money or provisions they received. He even had them exchange their labor for emergency rations. People could work at such jobs as putting up hay, building fence or houses, or hauling wood. For such jobs, Four Souls received 36 cents a week. Once some carcasses arrived on the reservation (though they didn't know what they were) people paid 90 cents a piece for them. Old people did receive rations without being required to work.



McNickle, Dusenberry, and Four Souls.

To further encourage people to become self-sufficient, Wooldridge tried to break up the agency camp and move people to their assignments. In May 1930, he delivered an ultimatum to the people: no aid or employment would be given to those who refused to move to their assignments. Incentives were offered to those who did move:

1. a family garden would be created on each assignment
2. a cattle herd would be developed as a cooperative tribal venture
3. a supply of chickens and hogs would be given to each household

Wooldridge insisted each family raise wheat and oats for winter feed for cattle, as well as for their own use. By 1930 Wooldridge reported fifty-five families had entered into the plan and were doing well. By 1931, the cattle herd had increased to 350 head, in addition to selling 150 head.

Wooldridge also had a grandiose plan for increasing Rocky Boy's land base. He requested one million dollars from the Indian Office to add 80,000 acres to the reservation to be used to settle landless Indians, to construct 300 homes and 400 barns and chicken houses, and to purchase stock and equipment. He also wanted to add 100,000 acres of land for use by those already enrolled. Linking the plight of the landless Indians to his requests for improvements at Rocky Boy was a good move politically. Montana citizens wanted the homeless Indians removed from their cities. But a cutback in funding allowed only \$200,000 for Rocky Boy. Wooldridge re-submitted a more modest plan for 42,000 acres to settle the landless Indians already on the reservation. Because he had promised more than he could deliver, he earned the wrath of the Rocky Boy community. Joseph Dussone and Charles Mosney led the attempt to remove him. The Business Committee tried to claim the authority to hire their own superintendent but the Indian Office refused the right.

THE INDIAN REORGANIZATION ACT (IRA)

In 1934, while Wooldridge was still superintendent at Rocky Boy, President Roosevelt appointed John Collier Commissioner of Indian Affairs. Collier was an Indian rights advocate who wanted Indians to have more control over their own affairs. He wrote a document called the Indian Reorganization Act which set forth the principles of self-government and self-determination for Indian people all over the United States. Wooldridge was put in charge of selling the idea to the Indians in Montana. Darcy McNickle and Henry Roe Cloud traveled in Montana paving the way for the elections. A meeting was called in Rapid City, South Dakota, which Collier himself attended to present his proposal to the Indians in the Northwest.

Under the IRA, Indians were to write their own constitutions and formulate their own governing bodies. These tribal governments would then work directly with the Indian Office. This appealed to the Chippewa Cree because it meant official recognition of the tribe and the beginning of a trust relationship with the federal government. Perhaps this would at long last end the stigma of foreign birth. Collier also promised that public domain lands would be added to the reservations of those tribes who accepted the IRA. On the strength of the promise, The Chippewa Cree were one of the first tribes to adopt Collier's plan. The vote was 172 FOR and 7 AGAINST.

In the years after 1934 the reservation nearly doubled in size, to include over 104,000 acres in 1946. As a direct result of the Indian Reorganization Act, one-eighth of a mile (557 acres) was added to the reservation. The government also bought out Gravel Coulee and Williamson Range, 35,000 acres at \$280,000. In order to receive this land, Rocky Boy's Business Committee agreed to adopt into the tribe thirty families of landless Indians. The natural increase in the population and the addition of landless Indians more than doubled the population of the reservation. In 1943 it was noted that the reservation's resources were not enough to support the population. Full utilization of the reservation could provide an adequate living for only 40 families. Less than two hundred fifty

families resided on the reservation. Therefore, the land could support only 20% of the population. Agency employment, marketing handicrafts and social security provided an income for an additional 60 families, leaving over 140 families with no means of support.

Within a year of accepting the IRA, the Chippewa Cree tribe had written and received approval of a constitution. It was amended on April 22, 1972. The charter was ratified in 1936. The governing body was to be called the Chippewa Cree Business Committee and consisted of nine members eight representatives and one chairman, all elected by popular vote. The chairman and four members were to serve four-year terms and four others two-year terms to provide continuity in committee membership.

In 1947 Rocky Boy's Reservation was again put under the jurisdiction of the agency staff at Fort Belknap. It was proposed by Shotwell in 1932 after his transfer to Ft Belknap, but the idea was shelved until John Collier came into office and Shotwell offered the plan again. Wooldridge spoke against it because he feared abandonment of Rocky Boy just when they were starting to get on their feet. Collier let the issue drop.

When Collier resigned because Congress did not support his programs, congressional budget cutters forced the Indian Office to reconsider consolidation of Ft. Belknap and Rocky Boy. The Chippewa Cree protested to Senator Mike Mansfield and he agreed with them. The Bureau of Indian Affairs saw no other alternative to the budget crunch than the elimination or consolidation of its agencies, so in 1947 the administration of Rocky Boy was put under Ft. Belknap. This arrangement lasted until 1965 when Rocky Boy again received its own superintendent. Rocky Boy retained its own administration to the present.

THE LAND BASE

Depending on the source of information, the total land base of the reservation is presently somewhere between 107,000 and 108,000 acres as of 1979. The land is roughly divided into the following categories:

Dryfarm 5,937 acres	Grazing 70,409 acres	Administrative Site 800 acres
Irrigated 993 acres	Timber 27,000 acres	School Sites 60 acres
Irrigable <u>1,507 acres</u>	Waste 187 acres	School Pastures <u>160 acres</u>
TOTAL 8,437 acres	Mineral <u>*undetermined</u>	TOTAL 1,020 acres
	TOTAL 97,596 acres	

GRAND TOTAL – 107,053 acres

Rocky Boy's land was never allotted. Enrolled individuals are entitled to free-use assignments of up to 160 acres. Approximately 20% of the reservation is in 160 acre assignments. In the early years there was concern among the people about the permanence of their assignments. They feared they might be taken away at the whim of a superintendent. Any buildings they constructed could be willed to family members; thus they gained some sense of ownership although the land remained in the hands of the tribe.

**There was some studies done on the coal several years ago, and we know that there was mining done with the coal (quality coal). The drilling and coring was done in the known areas where coal was developed or an area that had outcrops of coal. An area that has quality coal is near Centennial mountain but getting it and using it is another problem, as the coal veins are at such a steep angle it would be difficult to get the coal out. There is also the issue of underground water; the coal beds seem to serve as aquifers or contribute to holding of water. Other areas drilled were in the old Sangrey School (Bonneau dump site) areas; this coal has a high ash content, which lowers the quality for local use and has an overburden of around 50 feet.*



*Gladys Stanley and
Nancy Raining Bird Oats Anderson*



Fort Assiniboine near Havre, Montana.

ECONOMY

The land base and natural resources on Rocky Boy's are scant. The land can support no more than forty families in a farm and ranch subsistence. Therefore many enrollees live and/or work off the reservation. According to records there are approximately 3,000 enrolled members, two thousand of whom live on the reservation. The rest reside off the reservation. The potential labor force is 913, including 441 men and 472 women. The unemployment rate is between 70% and 80% (this was as of 1979).

People on Rocky Boy are used to having to struggle to make a living. When they first moved to the reservation back in 1915 there was no work at all. To feed themselves, people raised gardens. There were hardly any deer or elk when they arrived, so they hunted smaller animals pigeons, gophers, groundhogs, muskrats, prairie chickens, grouse, and rabbits. Paul Mitchell tells of climbing the cottonwoods for magpie eggs. His mother would fry them up with the salt pork they received with their rations and that would be their bacon and eggs.

People could earn a little cash by "goin' junkin'." They would go from one town to the next picking up pieces of tin, copper, or aluminum, rags, old batteries, and old tires. All of this could be sold to a junk dealer. They also picked bones and sold them to "Bone Chief" Cowan who ran a store in Box Elder. They were paid about ten dollars a wagon load. The bones

were shipped back East there they were crushed and mixed with feed for animals.

Once in a while work was found picking rock or potatoes. A person could earn five dollars for cleaning 1000 bricks at old Ft. Assiniboine. Frank Caplette said he was able to clean 1000 bricks per day. Coyote pelts could also be sold, as could wool that was gathered from fences. Fence posts could be cut and sold.

The men went wherever they could to find work. Ditch camps offered employment digging ditches and the railroad offered jobs building and repairing track.

FARMING

The Indian Office pressured people to settle into farming communities from the earliest days. As early as 1915 they gave permission to use some of Ft. Assiniboine for gardening. The government supplied some seed and two sod breaking plows and a disk harrow. Only later did the Chippewa Cree learn they had to reimburse the government for these. This caused some of the first tension between the Indian Office and the people of Rocky Boy.

The Chippewa Cree saw farming as a mean to increase their food supply, but if they farmed successfully their rations were reduced. They argued that if they could count on a continuous supply of rations, they could build up their farms. But this was not to be.



Local farmers working the fields.



Ladies with quilts made at the Mission.

Commissioner of Indian Affairs Cato Sells announced in 1917 an end to the "guardianship of all competent Indians." And the drought of 1917-20 meant an end to productive gardening and eliminated most of the employment opportunities on the reservation. Because of these frustrating conditions Rocky Boy for the first time had a problem with alcohol consumption.

The end of the drought in the 1920's brought a drop in agricultural prices. Wheat was ninety cents a bushel and hay was six dollars a ton. It had been eighteen dollars a ton during the drought. The Chippewa Cree

increased the tilled land to over 1200 acres, yet each of seventy-six farmers worked less than 18 acres per person. In 1922 Rocky Boy's average income was \$17.00 per capita from labor of all kinds. The Protestant Mission, which in June 1920, had been granted eighty acres to build a mission on Rocky Boy, ran a handicrafts industry which yielded nearly \$200 per month. Still the total earnings on the reservation equaled only \$18,135.

MINING

At one point in Rocky Boy's Reservation history, mining offered a potential source of income for the people. In 1919 Congress passed legislation authorizing mineral claims on un-allotted Indian lands. For many reservations this meant a loss of land to the whites, but at Rocky Boy it meant hope for a permanent income. In 1927, the Secretary of the Interior ordered Superintendent Shotwell to survey that part of the reservation containing potentially recoverable minerals. In 1931 a twenty year lease was granted to the Bear Paw Mining and Milling Company of Havre to mine gold, lead, silver, copper and vermiculite. The Bureau of Indian Affairs fixed the royalty at 7.5% of the net value of minerals taken. The arrangement failed to produce any income for the tribe. The mine never lived up to its promise. It failed to pay rentals when due, to carry on operating and developing work obligated under the lease, and it refused to take necessary steps to prevent caving of the mine and thus created a hazard on the reservation.

The development of natural gas and oil resources on the reservation proved to be a more lucrative venture for the Chippewa Cree, increasing tribal income to about \$90,000 annually as of 1975, with the potential for added income in the future.

CATTLE INDUSTRY

Though the reservation's grazing lands cannot support enough cattle to provide a living for all of its people, (some experts say the reservation could only support 1600-1800 head), from time to time certain individuals have been able to make a decent living raising cattle. For instance, in 1928 three individuals owned a total of 250 cattle. Those three families were fairly prosperous for the 1920's. In those years much grazing land was still leased to MacNamara and Marlow Company Limited, which prevented the expansion of cattle raising on the reservation. But in 1933 the lease was terminated and



Local ranchers branding cattle

an attempt was made to establish a viable cattle industry on Rocky Boy. Between 1931 and 1935, Rocky Boy increased its cattle herd from under 400 to over 1500 head. But the drought reduced the herd once again. People became discouraged trying to keep a few abandoned cattle alive.

In 1936 the worst drought in the history of Montana hit the reservation. It wiped out all progress in one year. All the range grass died, there was no hay for winter feed. Insects finished off what the drought failed to kill. They were able to save 350 head of cattle by shipping them off to Dixon.

In 1937 a loan from the Emergency Relief Administration helped the Chippewa Cree establish a hay enterprise. It was operated on lands acquired under the purchase program. The first crop was in 1938. They raised some cattle and hoped to provide a basis for establishment of cattle industry at Rocky Boy. By 1940 the reservation herd

was back to 1000 head. The hay enterprise provided year round work for six men and in 1939 and 1940 showed a modest profit.

DRY FORKS FARM

In 1972 Dry Fork Farms was created as a state chartered tribal enterprise, using once leased lands. It cultivated a total of 4600 acres of which 2300 were planted in



Civilian Conservation Corps (CCC) Centennial Camp located at Sandy Creek.



Rocky Boy Flour Mill was located where Senior Citizen Center now stands.



Flour produced at Rocky Boy Flour Mill.

wheat. Dry Fork is a cooperative venture. Individual tribal members can participate by adding their farm units to the project. Dry Fork takes over a person's assignment on a five year lease and the member gets 24% of all profits from the land. Thirty people are employed in the summer months, ten in the winter (1972).

OTHER TRIBAL ENTERPRISES

In past years there have been other money making enterprises on the reservation: a sawmill, a flour mill, and an organized handiercrafts industry. In 1928, Superintendent Shotwell purchased a portable sawmill. It was located at the fork of Muddy Creek. The mill meant the people could plane their own lumber, make and treat fence posts, and make door frames. Fire destroyed the sawmill in 1938. In 1940 it was rebuilt. Though the sawmill is gone today, a post and pole plant survives, which employs ten to fifteen people year round (now closed).

The flour mill was purchased under Wooldridge's authority in 1930. In 1932, 1500 acres were planted in wheat, oats, and rye. In 1934 the flour mill processed 400,000 pounds of flour. That used to be the best flour, the older people say! The reservation kept 253,527 pounds for their own use and sold the surplus. In good years the

flour mill supplied some of the needs of Ft. Belknap and Ft. Peck Indian Reservation. The flour mill building still stands, though it was not used after 1938 (no longer exists).

The Lutheran Mission supported the handicrafts efforts. When the Gables were at the Mission they would cut out moccasins, put out needles, thread and beads, and help people that way. Little girls would help their mothers with the easy part of beading and pretty soon they would know how to do it. The finished beadwork was taken to Browning where all of it could be sold. Also the Arts and Crafts Association from Billings came to the reservation twice a month and paid a good price for beadwork and other crafts.

ROOSEVELT'S NEW DEAL

Franklin D. Roosevelt became President of the United States in 1933 during the depression. He wanted to help people through these hard times. His "New Deal" created



Clearing brush to build roads.



Construction of Bonneau Dam 1937-40.

jobs for people. Under the New Deal, the Rocky Boy Agency had a legal and moral obligation to provide maximum work under the W.P.A (Works Progress Administration), I.E.C.W. (Indian Emergency Conservation Work), and C.C.C. (Civilian Conservation Corps). The availability of employment for cash combined with the drought of 1936 meant that the Chippewa Cree abandoned their assignments, sold their cattle and sought employment in the public works programs. The government had been ready to expand the reservation and finance the establishment of a viable economy based on cattle, but the W.P.A was the down fall of the cattle industry on Rocky Boy.

Starting in 1933 the government work projects did accomplish some good things at Rocky Boy. Brush was cleared and roads were built into the forests. Switchbacks were built to the top of Centennial Mountain and a lookout placed there. Firebreaks were completed where needed. An irrigation ditch was built near Box Elder Creek. Between 1933 and 1934 houses were built on assignments. At that time a house could be built for five hundred dollars. Bonneau Dam, named for a family who lived there, was also a product of the

New Deal. It was built in the years 1937-40. A camp was set up at the sawmill to plane lumber and make fence posts. Enough families lived at the mill for a time to warrant a school being built there. There was a school at Bonneau Dam, too, while it was being built.

RELOCATION

Responding to a new government program in 1942, many people at Rocky Boy were shipped off the reservation to such places as Chicago and Los Angeles. Relocation was what the government called it. People were supposed to learn how to make a living in the "outside world." Often they were sent to schools to learn certain job skills. Then World War II broke out. The war nearly ended all development programs on Indian reservations. The young men were lost to the military. Other able-bodied sought employment off the reservation. For Rocky Boy people, migratory labor in Idaho and Montana was attractive.

DEEP FREEZE OF 1948-49

In the winter of 1948-49 temperatures in the northern plains states fell to record lows. Emergency airlifts of hay, food, and clothing kept people and cattle alive. There was hardly any money for Rocky Boy's relief because most was going to the reservations in North and South Dakota. Malnutrition stalked Rocky Boy. Concerned citizens spoke out in their behalf. Senator Mike Mansfield finally sent the Red Cross to help. They found the people sick and malnourished.

Early in 1949 the Bureau of Indian Affairs and the Business Committee made a last effort to gain realistic congressional support for Rocky Boy. Senator James E. Murray and Congressman Wesley D'Ewart jointly introduced a bill in the House and Senate to rehabilitate the reservation. "to lay a stable foundation on which Indians can engage in diversified economic activities and reach a standard of living equal to others, looking forward to withdrawal of federal services and supervision."

The bill asked for government financing of off-reservation employment because the land could never offer a livelihood for the entire population. It also proposed an on-going program of land purchase because raising cattle might be the only hope for economic development on Rocky Boy.

The bill requested a \$600,000 fund for livestock purchases repayable at a low interest rate over a twenty-five year period, loans of up to \$1,404,000 for physical improvements and education, and a gift of \$915,000 to the Business Committee to be used as they saw fit. The bill was meant to get the Chippewa Cree on their feet and allow them to create their own economic base so they would not have to continue to be dependent on the federal government. Like so many other rehabilitation bills, it died without congressional action.

THE PRESENT DAY RESERVATION

In the 1960's the Bureau of Indian Affairs offered a modest program to stimulate tourism, sports, and hunting, and fishing, but no fundamental improvements were forthcoming. Most people working on the reservation were working for the government. Fewer than one adult in five had a nongovernmental source of income. Some found seasonal employment, but at least half were chronically unemployed.

In the 1970's The Chippewa Cree Crafts Cooperative was in operation, producing traditional patchwork quilts and beadwork. A general store and gas station were operating. Coal was being mined. Baldy Butte Inn and Ski Bowl were tribally owned and operated. Leasing land to non-members was bringing some dollars to the tribe. And the development of natural gas, vermiculite, and columbium was being proposed.

But to the present day the reservation carries the same problem it had when it was first established; too many people, too little land. Many people can find no employment on the reservation and are forced to go away to work. The challenge facing today's Rocky Boy is to create employment for its many members who prefer to live and work on the reservation.



Square Butte with Sweet Grass Hills in the far back ground



Youth Camp with Baldy Butte in background



Horses next to Housing Project in Box Elder

SPECIAL THANKS TO:

The following photo are the staff that put this “History of Rocky Boy’s Indian Reservation” together in the 1970’s, when they were working for a Research Program at Rocky Boy School. Along with the Cultural Informants, special thanks go to people that were interviewed such as, Four Souls, Mary Lodge Pole, Elizabeth Belgarde, Paul and Leona Mitchell, Tom Saddler, Fanny Sun Child, and Paul Little Sun. A big thanks to Rocky Boy School for allowing Stone Child College to share this history and these photos with the State of Montana.

The original photos that were in the history paper were not used in this document because of damages to copies and we did not have access to the original photos. Therefore we replaced them with relevant pictures of the time period.



Back Row Left to Right: Larry “Spud” Denny (Printer). Robert Murie (Bilingual Director). Vernon The Boy (Director of Production Center). Alfred Young Man (Assistant Director). Sam Windy Boy Sr. (Cultural Informant), Phyllis Parker (Secretary), Joe Small (Cultural Informant), Walter Denny (Cultural Informant), Art Raining Bird (Cultural Informant).
Front Row Left to Right: Lynn Baker (Linguist), Louis Raining Bird (Cultural Informant), Mario Patacsil Sr. (Photographer)

Stone Child College would like to thank the 2008 Elder Commission for their approval on July 18, 2008 and the Rocky Boy Institutional Review Board for their approval on July 22, 2008, allowing the College to use this document, in sharing Rocky Boy history with the State of Montana.

To John Sweeney
with appreciation
Paul Clinton



Chapter 2



A Contemporary History of Rocky Boy's Reservation



Written by Dr. Nate St. Pierre

A Contemporary History of Rocky Boy's Reservation

By Nate St. Pierre, Ed. D.

This chapter of the Rocky Boy History Project (RBHP) covers the years from 1979 to 2008. There are obviously antecedents to many of the historic events that took place during this period. It is the hope of the author that some of the items mentioned herein might stimulate memories and evoke further thoughts of the readers so that, later, other noteworthy pieces of history might be woven into this era of Rocky Boy's past. This chapter is not intended to be an exhaustive chronology, but it is meant to provide an overview and perspective of history as it pertains to the RBHP. Included in this 30-year timeframe is a collection of citations from primary source documents, personal anecdotes and reflections from the historical record. Every attempt was made to be accurate as to names, dates, and events; however there may be some discrepancies in numerical data that was derived from varying sources.

Population Demographics

The data for population statistics for the Rocky Boy's Reservation (also known as Rocky Boy) varies according to the source. At first glance, it appears to be inconsistent, but it is clear that there is a general population growth trend over the last 30 years. The Tribal Enrollment Office houses current information on the number of enrolled tribal members and their residence (both on and off the reservation). There are also census-types of information that have attempted to assess the number of residents, household, and employment information. Because of the data collection methodology and purpose of data usage, the two information sources may not corroborate for a particular point in time. Nonetheless, it is clear that the population continues to increase both in total enrollment and in residents at Rocky Boy.

The total resident Indian population of Rocky Boy was 1,749 in April of 1978. Nearly 2/3 (64%) of the on-reservation residents were under the age of 24.

The total number of enrolled tribal members was 3,870 in 1988 with 2,484 living on or near the reservation. Approximately 64% of the reservation population [was] under the age of 24. There were 1,386 living off the reservation (Bureau of Indian Affairs, 1988).

The total tribal enrollment [was] 4,152, with 2,765 members as residents (Chippewa Cree Tribe, Summary, 1993).

By 1997, "The total enrollment of the Chippewa Cree Tribe [was] 4,931 with an on-reservation population of 3,292" (Chippewa Cree Tribe, 1996-97, p. 1)

In 1998 the population was about 3,500 (according to water rights testimony). At that time, the population was expected to increase at an average annual growth rate of at least 3%. This means that the population would be about 8,500 by the year 2025 and expected population of about 16,000 in the year 2045.

The Rocky Boy's Indian Reservation has the youngest median age of Montana's seven reservations at 20.5 and the largest average family size at 4.40. This compares to an average family size of 2.99 for Montana. In 2000 the population [was] 2,676 at Rocky Boy (Ivanova, 2000). Though it's Montana's least populated reservation, Rocky Boy's has seen the biggest jump in its population—37% since 1990 (Ivanova, 2000).

In 2000, the U.S. Census Bureau listed the population of the Rocky Boy's Indian Reservation at 2,676. Similar data [indicated] that there [was] a total of 4,441 individuals

living on the Rocky Boy's Indian Reservation (Bureau of Indian Affairs, 2003). Roughly, 65% of the population was between 25-44 years of age.

According to the 2000 U.S. Census Bureau, some demographic features of Rocky Boy include:

- A young (49% from ages 0 to 19) and rapidly growing (nearly 5% annually) population
 - Only 12% of the tribal members were home-owners, whereas the other 88% were in mutual help homes or low-income rental units
 - An unemployment rate that fluctuated between 35% (summer) and 70% (winter)
 - 63% of those who are employed were in management, professional, and related service occupations
 - The largest sectors of the service industry (40%) were in education, health, and social services
 - Only 4% of those employed were in retail/wholesale trade
 - The median family income was \$22,429
 - 38% of the families were living below the poverty level
- [St. Pierre, N. (a), 2007].

In 2004 the tribal enrollment office reported that the tribal enrolled membership was 5,470 and 1,923 were under 21 years old.

In a study conducted by RJS & Associates, Inc. in the spring of 2005, the population was recorded as 3,198. The total number of enrolled tribal members was more than 6,000. The population of Rocky Boy's Reservation was, at that time, made up of 74.9% between the ages of 18-64 with only 5.5% under age 5 and 19% were over 65. It was estimated that the current annual population growth rate was at 7.41%.

By August 2006, the number of enrolled adult members of the Chippewa Cree Tribe residing on the reservation was 1,591 and the number of enrolled children (younger than 18 years old) living on the reservation was 1,208 for a total of 2,799. The reservation population, at that time, was estimated to be growing at a rate of 10% annually according to the Indian Health Service; the population was expected to double by the year 2025.

The total number of enrolled Chippewa Cree is 5,656 as of March 2008 (State of Montana, 2008). Among the residents of Rocky Boy, almost half (46%) are under the age of 18.

Land and Agriculture

Located in north central Montana, Rocky Boy is isolated by geography, weather, and economics. Rocky Boy is considered "frontier" by most national standards. "Frontier" means extremely rural and isolated. Rocky Boy is the smallest of all seven Montana Indian reservations. It is located in Hill County (the sixth largest in Montana) with a landmass of 4,921 square miles. The population density is only 1.56 people per square mile. The Reservation is approximately 30 miles south of Havre (a population of approximately 10,000 residents) and 100 miles north of Great Falls (a population of approximately 80,000 residents).

The original reservation consisted of 56,035 acres and in later years more land was added until the reservation reached its present size of more than 122,000 acres through purchases from non-Indians and the State of Montana. The reservation is mostly 100% trust land, meaning that individual tribal members do not own the land, but that the land is held in trust by the federal government. Such land cannot be used as collateral to access bank loans or other capital.

The reservation contains numerous residential land "assignments" where individual homes are built. Only 12% of the tribal members are home-owners. Today, the reservation also contains several "housing clusters," which constitute 88% of the housing units. These clusters include: Agency, Azure Site, Blue Tower, Bonneauville, Box Elder, Butter Cup, Country View, Duck Creek, Haystack, Laredo, Lower Road, Parker Canyon, Parker School, Prairie View, St. Pierre Road, Sunny View, Upper Butter Cup, and Wild Rose.

The reservation land base in 1979 totaled 107,613 acres. The land base was 115,000 acres in 1993. (Chippewa Cree Tribe, Summary, 1993). The land base increased to 122,259 acres by 1997. This included a mixture of farmland, prairie, rolling hills, and mountains (Chippewa Cree Tribe, 1996-97).

By 1997, there were approximately 11,000 acres of commercial timberland, which had the potential to yield five million board feet of lumber annually (Chippewa Cree Tribe, 1996-97, p. 9). "Tribal land resources management falls under the administration of the Tribal Natural Resources Department, which coordinates efforts between industry, the Tribe, the tribal members, the Bureau of Indian Affairs, other technical assistance sources, and relevant stakeholders" (Chippewa Cree Tribe, Summary, 1993, p. 2).

Reservation Land Use in Acres (1997)

Livestock Grazing	77,317
Dryland Farming	14,362
Irrigated Farming	964
Forest	19,095
Wildlands (wildlife refuges, etc.)	80
Other non-agricultural lands	11,177
Total	122,995

(Chippewa Cree Tribe, 1996-97, p. 10)

The 1984 Mount Centennial Fire burned 10% of the Rocky Boy's Reservation. The Lost Canyon Fire of 1988 impacted areas in the Sandy Creek and Muddy Creek area before it was suppressed. The summer of 1988 was also the time that nearly 1/3 of Yellowstone National Park had burned.

The worst tornado to ever hit Rocky Boy happened in 1988. The tornado came from the south devastating a lot of timber on Baldy Butte (Bear Paw Mountains), then came down Eagle Creek and seemed to bounce here and there until it stopped at the corrals near East Fork Dam (R. St. Pierre, personal communication, August 2008).

In the late 1970s there was a program that helped individuals get started in the cattle business. This program was called the Heifer Project International Program. The program donated 200 head of cattle to Rocky Boy/Dry Fork Farms. These 200 cattle were then given to 19 individuals under a cattle repayment-type arrangement. The individuals would reimburse one heifer for each cow they initially received.

In the early 1980's, the Chippewa Cree Tribal Business Committee stopped leasing tribal grazing lands to non-Indians. Instead these grazing lands were only to be used by Indian cattle operators. "In 1989, the Chippewa Cree Tribe purchased a farm of

approximately 3,300 acres from Mr. Raymond Towe, of Laredo, Montana (Chippewa Cree Tribe, 1993, Summary, p. 3). This farm became Stone Man Farm and Ranch. The land purchased by the tribe included an irrigation system and 2,000 acres was used for dryland farming that would support crops such as spring wheat, winter wheat, barley, and a small amount of hay. Stone Man Farm and Ranch also supported 120 head of Angus cattle.

Chippewa Cree Meats

An Economic Development Grant was obtained to build a Meat Market in the late 1980s. That market was called Chippewa Cree Meats.

The original idea of the meat market was to butcher our own beef that we were raising at our Dry Fork Farms. This way we thought we could sell the meat at a cheaper price than other local merchants. In particular this would be a way for our elderly people to afford to purchase meat at a lower price. We would also provide more of the types of meats that our tribal members enjoy like boiling meat, hamburger, etc.

Many small meat markets in Montana were closing at that time so we were able to buy the equipment that was needed for fairly cheap. Students from Stone Child College built the building. A tribal member, Victor Patacsil, who was a USDA meat inspector in the Northwest, returned to Rocky Boy to operate the meat market.

Chippewa Cree Meats eventually closed. The building was later converted to a grocery store. That grocery store is now called Gramma's Market. (Story by Roger St. Pierre, Sr., August 2008)



Gramma's Market and Bear Paw Casino

There was a short period of time in the 1990's where the Bureau of Indian Affairs, through the Stone Child College Tribal Business Information Center, offered some loans to Chippewa Cree tribal members. Approximately \$200,000 was available for small business development. Several individuals received loans to enter the cattle business.

Dry Fork Farms and Stone Man Farms are modern tribally owned and operated enterprises that produce small grains on the 9,000 acres of cropland and the tribal cattle here grazes the 9,000 acres of rangeland. The tribal herd consists of 280 cows and 24 bulls, mostly of an Aberdeen-Angus-Hereford mix. The tribe has developed a 100-head feedlot operation on the Dry Fork Farm to provide meat for the Chippewa Cree Meats. 3,000 head of individually owned cattle and 43 horses graze on the reservation grazing lands. Winter feed for this livestock is grown on the 963 acres in alfalfa and there are 500 acres of developed pastures (Chippewa Cree Tribe, 1996-97, p. 10). Today, there are about 38 enrolled cattle operators on the Rocky Boy's Reservation who pay grazing fees for about 3,000 head of cows.

National Indian Beef Products

The Chippewa Cree Tribe had an organization called the National Indian Beef Products. The idea of this organization was to use the 300 or 400 black hided cattle owned by Dry Fork Farms and cross those cows with a particular type of bull called Saler. It was claimed that this particular cattle cross would produce a carcass that is about 90% cattle grade Choice.

The 500-pound calf would be sent to a feed lot where it would increase in weight to about 1000 pounds. That animal would then be slaughtered. The meat would then be sold to Indian casinos around the United States. (Story by Roger St. Pierre, Sr., August 2008)

The total amount of revenue to the Chippewa Cree Tribe from oil and gas for the years 1989 to 1995 was \$1,127,105, which is broken down as follows:

Oil and Gas Revenues	
Year	Amount
1989	\$112,040
1990	\$170,775
1991	\$160,401
1992	\$92,101
1993	\$205,347
1994	\$231,580
1995	\$154,861
Total	\$1,127,105

One MCF is a thousand cubic feet of gas.

One MCF is actually a small amount of gas. A good gas well might be able to produce 500 MCF per day.

In 1995 the gas price per MCF averaged \$1.23. There were 20 producing gas wells and three commutative agreements on the Rocky Boy's Reservation as of June 1, 1997. It is worth noting that this report only goes up to 1995 (R. St. Pierre, personal communication, August 2008). Ostensibly, there has since been a renewed interest in oil and gas drilling on the Rocky Boy's Reservation, but the financial data is limited. By the end of 1997, there were 27 active wells. Royalty payments from the sale of natural gas were the largest income source to the Tribe (Chippewa Cree Tribe, 1996-97). Between 1977 and 1997, approximately 9 million cubic feet (MCF) was produced from wells at Rocky Boy (Chippewa Cree Tribe, 1996-97, p. 2).

Wind Energy

Standard wind power and wind speed classifications range from Class 1 (the lowest wind power density) to Class 7 (the highest wind power density).

Typical economically developable wind power classifications are Class 3 and higher.

In June 2004, the Chippewa Cree Tribe entered into an agreement with Distributed Generation Systems, Inc. (Disgen) to determine the renewable energy resources at Rocky Boy. The tribe was especially interested in the development of a wind project. A comprehensive feasibility study could not have been conducted at that time since there was insufficient wind data and market indicators available. However, Disgen did conclude in their assessment that (a) interconnection of a small wind project to the existing transmission system is fully feasible; (b) the tribe should limit the size of the project according to the current grid facilities; (c) a wind project between 5 megawatts (MW) and 37MW could be built and should be based on economic conditions (Gordon, 2005). By July 2006, Disgen did obtain wind resource assessment data for Wild Horse Ridge and this data revealed that there was a Class 3 Wind Resource in that area.

Manufacturing

Rocky Boy Manufacturing Company was established in the late 1980s as a light-to-heavy metal fabrication business. The company manufactured products such as structural steel for buildings and bridges. At one time, the United States Army offered the company a \$500,000 contract to manufacture trailer beds.

It's goals were to a) achieve profitability; b) to utilize their position as a minority-owned business to establish themselves in the Department of Defense and other government agencies markets as a prime and/or subcontractor; c) to provide window security grills for private businesses and public institutions; and d) to become certified as a participant in the Small Business Administration 8(a) Program and become eligible for federal set-aside contracts for minority-owned firms (Chippewa Cree Tribe, summary page 6, 1993). The Rocky Boy Manufacturing Company later transformed itself and became Rocky Boy Industries. (Story by Roger St. Pierre, Sr., August 23, 2008)

Gaming

There were at least three small "gambling halls" operating at one time or another up through the late 1970's at or near the Rocky Boy Agency. The first actual casino, a tribal enterprise, opened in the mid-1980's and continues to operate today. It was part of the 4-Cs complex (Chippewa Cree Casino & Café). The casino is located in one building near the Agency and is currently known as Bear Paw Casino [St. Pierre, N. (b), 2007].

The Chippewa Cree Gaming Commission was formed in the early 1990's. It consists of five people who are appointed by the Chippewa Cree Business Committee. The Commission is responsible for ensuring that casino operations and any other gaming activity on the Rocky Boy's Reservation meet all federal, state, and tribal laws and regulations. The Commission adopted a Gaming Ordinance on June 14, 1993 to guide its activity.

In May of 2005, Dr. Robert Swan, CCCDC business manager, and Ken Writing Bird, Chippewa Cree Gaming Commission Chairman and tribal councilman, met with a group of financiers (a company referred to as NORAM) in Missoula, Montana to discuss

possible opportunities to build a sizeable casino at Rocky Boy. After all the necessary financing, architecture, and related business arrangements were made at a later date, the Northern Winz Casino opened at the end of February 2007. It was approximately 20,000 square feet and housed 350 gaming machines and Poker card games.



Northern Winz Casino

The State and the Chippewa Cree Tribe signed an Amendment to the Interim Compact between the Chippewa Cree Tribe and State of Montana regarding Class III gaming on the Rocky Boy's Reservation in March 2008. The amended compact updates the amended 1993 compact. The 2005 and 2008 amendments allows 400 Class III machines with payouts of \$2000 in addition to other forms of gambling that are legal in Montana.

Federal law completely preempts State law regarding gaming on Indian Reservations.

It requires States to negotiate in good faith to reach gaming compacts to provide for gaming on Indian lands. In compliance with federal law, Montana has a Class III Compact with the Chippewa Cree Tribe.

Pembina Settlement

In 1955 the Chippewa Cree Tribe and four other Chippewa Tribal groups filed a lawsuit against the U.S. Government wherein they wanted to be paid or reimbursed for lands that were taken or purchased by the Government for only 10 cents per acre in 1905. This land claim, or lawsuit, became known as the 10 Cent Treaty or the Pembina Land Claim.

The Chippewa Cree Tribal Council voted and decided that they no longer wanted to be a part of this lawsuit. As a result, in 1970, the Tribal Council's request was presented to the U.S. Court of Claims. Through this Court, the five Judges issued a court order that said "the Chippewa Cree Tribe and Joe Corcoran should be and hereby are dismissed as Plaintiffs in Docket 221 dated at Washington D. C. this 30th day of June, 1970."

When I was elected to the Tribal Council in 1980 I found out about the Court of Claims decision made in 1970. I made a trip to Washington D.C. to meet with Congressional leaders to discuss reinstatement of the Chippewa Cree Tribe back into the Pembina Land Claim. I also went to Chicago, Illinois to meet with Mr. Mills, the attorney who represented the other four Chippewa Tribal groups who were part of the Pembina Land Claim. I was successful in getting the Chippewa Cree Tribe reinstated back into the Pembina Land Claim.

Between 1987 and 1989, almost every person who was enrolled with the Chippewa Cree Tribe received this Chippewa money. It did not make any difference whether you were a Chippewa with only Chippewa blood, or a Cree with only Cree blood. All you had to be was enrolled with the Chippewa Cree Tribe in order for you to receive this money. (For the young people who reached their 18th birthday after December 31st, 1982 they received this Pembina money but they often called it their "18 money").

The amount of money that was received by the Chippewa Cree Tribe as their share of the total Pembina monies was \$13,150,213. Of that money, the Tribe distributed \$10,197,076 to individuals. The remaining \$2,953,137, or 22% of the total amount issued to the Chippewa Cree, plus interest earned on that principle money, was put into a U.S. Government account for the Chippewa Cree Tribe to be used in any of four areas: Economic Development; Land Purchase; Recreation; and Tribal Administration. The tribe can only use (spend) the interest earned on the principle and the principle must be kept in the account in perpetuity.
(Story by Roger St. Pierre, Sr. August 2008)

There were basically five qualifications that must have been met by individuals in order for them to be eligible to receive monies or "per capita" payments from the Pembina funds that were paid by the U.S. Government.

The qualifications were:

1. They must have been at least $\frac{1}{4}$ Pembina blood.
2. They must have been a Citizen of the United States.
3. They must have been living as of December 31, 1982.
4. They must be enrolled or were lineal descendants of enrolled members of the people who were on the tentative roll of May 31, 1917.

Tobacco Agreement

On August 24, 1992, there was a Tobacco Tax Cooperative Agreement between the Chippewa Cree Tribe and the State of Montana. The basic premise was that the amount of tobacco tax that the Tribe receives shall be determined by multiplying 150% of the Montana per capita tobacco tax collected for the calendar quarter times the total number of enrolled members living on the Reservation. The agreement was renewed on January 1, 2006 for a 10-year period.

Water Rights and Issues

Responsible management of resources must be principally guided in a manner that allows future generations to inherit a healthy environment that balances traditional

lifestyles and a modern economy. This should embody a prosperous and diverse economy that models the strengths of the Chippewa Cree people and their conscientious protection of natural resources.

“The Safety of Dams Project was contracted by the Chippewa Cree Tribe in May 1992. The Bonneau Dam Reservoir was deemed one of the [least safe] dams in the nation” (Chippewa Cree Tribe, 1996-97, p. 22).

In the early 1990s, a community development effort put forth a comprehensive *20-year Economic and Community Development Plan*. This plan identified community supported strategies that could be achieved through the funds authorized for the *Chippewa Cree Tribe of the Rocky Boy's Reservation Indian Reserved Water Rights Settlement and Water Supply Enhancement Act of 1999*. This \$54 million settlement created economic opportunities and the need for technical professionals. The project also met one of the objectives of the North Central Montana Regional Water Coordinating Committee. The 20-year plan produced a list of priorities for several major projects that were to be executed as a part of the Water Rights Compact. For example, projects were designed to provide for the expansion of water reservoirs, streambed improvements, irrigation systems, and roadway improvements.

Montana Law established or claimed that the state's water resources were the property of the State of Montana and that the water rights in Montana are guided by the appropriation doctrine which simply means 1st in time 1st in right. In addition, the Montana Supreme Court issued an order requiring every person claiming ownership of an existing water right to file a statement of claims for that right to that water with the Montana DNRC by January 1, 1982.

As a result, the State of Montana was going to take the Tribe to court over that water so we had to either go to court to fight for our water or we could negotiate to try to get as much water as we could. We soon found out by our research that we had only two basic ways to prove how much water we could claim as a water right. One way was to use the appropriation doctrine but that method did not do us much good because many non-Indians had filed water right claims way before us even as far back as the 1880's and our water rights claim could not become effective until 1916 (that simply meant that those non-Indians could use the water first before we could use it). The other way was to use what is called PIR acres. This didn't help us either because even though the reservation is over 120,000 acres we could only use about 500 PIR acres. In addition to these there were other Indian tribes who went to court over their water rights and those non-Indian courts did not treat the Indians very good as far as water rights are concerned. Knowing all of these things we choose to negotiate for our water rights to try and get as much as we could get.

Since the Federal Government was also involved, we had to negotiate with the Federal Government and the State of Montana at the same time. This started our negotiations that lasted about 15 years before our water rights were finally settled.

The Montana-Chippewa Cree Compact, or negotiated document that quantified the Tribe's water rights and established administration system, was agreed upon and ratified or approved by the Chippewa Cree Tribe on February 21, 1997. This Compact was approved by the Montana Legislature on April 10, 1997, and signed by Montana Governor Marc Racicot on April 11, 1997. “May 21, 1997 was a historic day for the Chippewa Cree Tribe and the State of Montana. It was on this day the Tribe and State signed the Water Rights Agreement” (Chippewa Cree Tribe, 1996-97, p. 16).

The Compact established the Tribe's water rights to the Big Sandy, Box Elder, and Beaver Creeks on the Reservation and contemplates tribal rights to supplemental water for drinking. The Compact provides for 9260 acre-feet of water per year from the Big Sandy Creek and its tributaries, and 740 acre feet per year from Beaver Creek. The Tribe reserves the right to divert from surface water flows for irrigation and other uses from the Lower Big Sandy Creek, Gravel Coulee, and from Box Elder Creek. On Beaver Creek, the Tribe reserves the right to divert from surface water flows for recreational uses, subject to a requirement that 280 acre feet be returned to the stream.

The intricate details of the Water Settlement between the Federal Government and the Chippewa Cree Tribe were finally worked out and agreed upon. This settlement was presented to the U.S. Senate Indian Affairs and Energy and Natural resources Committees by testimony of Roger St. Pierre on June 24, 1998 urgently requesting the U.S. Congress to act expeditiously and to enact this Bill (Bill S. 1899) into law during that session of Congress.

This Bill was signed into law on December 9, 1999 by U.S. President William Jefferson Clinton. This Law was called the Chippewa Cree Indian Reserved Water Rights Settlement and Water Supply Enhancement Act of 1999. This was the only Indian Water Rights Settlement approved by President Clinton during his entire term in office. In addition to receiving water rights to 10,000 acre feet of reservation water we also received 10,000 acre feet of water from Tiber Dam, plus funds for projects that included \$ 25 Million dollars for on reservation water sources for Bonneau Dam, East Fork Dam, Browns Dam, and Towe Dam, \$3 Million dollars for water Compact Administration, \$ 3 Million Dollars for Economic Development and \$ 15 Million dollars for future water supply bringing water from Tiber Dam. (Story by Roger St. Pierre, Sr., August 2008)

The construction for Bonneau Dam started in 2003. It was increased in size from 500 acre feet to 5,000 acre feet. East Fork Dam was increased in size from 50 acre feet to 500 acre feet. The enlargements of Bonneau Dam, East Fork Dam, and Brown's Dam were completed in 2007 by the tribal Safety of Dams Program. The funding for these project completions was made possible by the Water Settlement.

On May 25, 2007 degreaser solvent for sewage systems was accidentally put into the water system that served part of Rocky Boy. The tribal Water Resources Department said degreaser used in sewer pipes was taken from a container similar to that holding chlorine, and put in the water (News from Indian Country, 2007). About 300 households were affected by the contaminated water supply.

Notable Achievements of Tribal Members

Criteria: This section is intentionally brief. Notable achievements are considered to be something beyond the "ordinary" in terms of an historic event, establishing a record, being the first or original of the tribe, or even something unusual or remarkable. The achievement should be verifiable and based on fact, not speculation or estimation. Although non-tribal/non-Indian individuals may be mentioned (such as being a part of a team or event), the focus on each notable achievement should be on an enrolled member of the Chippewa Cree Tribe. In terms of higher education, the note below (adapted from Wikipedia) helps establish some notable achievements for Chippewa Cree tribal members and their graduate degrees. In some cases, additional anecdotal information about a person's career may follow, but this section should not include a comprehensive list of accomplishments for each individual (such as a resume or vita). The following format should be followed: 1) year of accomplishment; 2) name of individual; 3) a short description of accomplishment; 4) any other pertinent information about the individual or accomplishment; and 5) the source of information, if any.

A doctorate is an academic degree that indicates the highest level of academic achievement. In some fields, especially those linked to a profession, a distinction is to be drawn between a first professional degree, an advanced professional degree, and a terminal degree:

A **first professional degree** is generally required by law or custom to practice the profession without limitation. It is an academic degree designed to prepare the holder for a particular career or profession in a field where scholarly research and academic activity are not the work, but rather the practice of a profession. The training typically emphasizes practical skills over theory and analysis. In many cases, the first professional degree is also the terminal degree because no further advanced degree is required for practice in that field even though more advanced academic research degrees may exist. Examples of first professional degrees include the Doctor of Medicine (MD), the Juris Doctor (JD), and the BSN or RN in Nursing. These professions are typically licensed or otherwise regulated by a governmental or government-approved body.

An **advanced professional degree** provides further training in a specialized area of a particular profession. Doctoral degrees may be "research doctorates" (awarded on the basis of competency in research) or "taught doctorates" (sometimes called "professional doctorates" because they are awarded in professional subjects and awarded on the basis of coursework and specific program requirements). Examples of research doctorates include the Doctor of Philosophy (PhD/DPhil) and Doctor of Education (Ed.D.). The requirements for obtaining a PhD and other research doctorates typically entails successful completion of pertinent classes, passing of a comprehensive examination, and defense of a dissertation.

A **terminal degree** is generally accepted as the highest degree in a field of study. An earned academic (or research) doctorate is considered the terminal degree in most academic fields. Many professional degrees are also considered terminal degrees because they are the highest professional degree in the field, even though "higher" research degrees exist. Some terminal degrees are not even doctorates.

Wikipedia, 2008.

The achievements of individuals and/or groups are also part of Chippewa Cree tribal history. The following list is organized in chronological order beginning in 1972, rather than 1979. This section of the chapter is included to recognize tribal members and their respective accomplishments.

1972--Allen Parker was the first tribal member to become a Lawyer. He graduated from the UCLA School of Law in 1972 with a Juris Doctor (JD) degree and practiced law in Washington, DC for more than 20 years. While in Washington, DC, he led research projects on tribal governments for the American Indian Policy Review Commission. He was the first American Indian to serve as Chief Counsel to the US Senate Committee on Indian Affairs from 1977-81 and 1987-91. Mr. Parker joined the faculty at The Evergreen College (Olympia, Washington) in 1997 and served as the Director of the Northwest Indian Applied Research Institute at The Evergreen College. Mr. Parker currently teaches in the nation's first graduate school program in tribal management, the Master in Public Administration: Tribal Government at Evergreen State University.

1977--Robert J. Swan was the first tribal member to earn a doctoral (Ed. D.) degree in Adult & Higher Education Administration from the University of South Dakota in Vermillion, South Dakota.

1979--Ervin Watson was the first tribal member to win the Indian National Finals Rodeo World Championship title in Calf Roping. The event was held Salt Lake City, Utah.

1979--Nate St. Pierre (a sophomore at Box Elder High School) and Voyd St. Pierre (a freshman at Box Elder High School) placed in the Class B & C Northern Divisional wrestling tournament and both went on to the Montana State tournament held in

Hamilton, Montana that year. This was the last year that Box Elder School had a varsity wrestling team.

1985--Gerry Raining Bird was the first tribal member to run in the New York marathon.



Gerry Raining Bird

1985--Eric Watson was the first tribal member to win the Indian National Finals Rodeo World Championship title in Team Roping. The event was held in Albuquerque, New Mexico. Mr. Watson's roping partner was Ken Whyte (Navajo) from Crownpoint, New Mexico.

1986--Irvin "Bobby" Wright was the first tribal member to earn a doctoral (Ed. D.) degree in the field of Higher Education from Montana State University in Bozeman, Montana.

1987--Alberta St. Pierre received top honors in the entire nation by being awarded the Licensed Practical Nurse of the Year from the National Indian Health Service. In that same year, she received the LPN of the Year Award from the Billings Area Indian Health Service.

1987--The taking of the last buffalo at Rocky Boy. The Chippewa Cree Tribe donated the buffalo (from the tribal herd) to the Rocky Boy Education Conference Planning group to be taken, processed, and prepared for the Conference banquet. Members who took part in the hunt for the buffalo included: Voyd St. Pierre, Nate St. Pierre, and Tim Rosette. Father Pete Guthneck was given the honor of shooting the buffalo.

1990--The Box Elder Boys Basketball team (the Bears) won the Montana State Class C basketball championship. The team members included Virgil Chiefstick, Scott Henderson (selected as the tournament's Most Valuable Player), Steve Gutierrez, Jerry Henry, Loren Henderson, Claude LaMere, Pete Azure, Tony Belcourt, Randy Belcourt, Curtis Monteau, Doug Winchell, Russell Weaving, and Joe-Joe Henry.

1990--LaCrissa St. Pierre was the first tribal member to attend college on a Track Scholarship at Jamestown College in North Dakota. Prior to enrolling in college, she attended C.M. Russell High School in Great Falls, Montana. As a student athlete on the CMR varsity team in 1989, she established a school shot put record of 40 feet, three inches. A year later (1990), she broke the school record for throwing the discus 131 feet. Both records still stand at CMR High School.

1990--Edward F. Parisian was appointed as the Director of the Office of Indian Education Programs under the Bureau of Indian Affairs (BIA). In 2007, he was named director (a senior executive) of the BIA Rocky Mountain Regional Office in Billings, Montana (Bureau of Indian Affairs, 2007).

1991--Marilyn Colliflower was the first tribal member to win the Indian National Finals Rodeo World Championship title in Barrel Racing.

1992--Elizabeth Olney (Topsky-Monteau) was the first tribal member to be crowned Miss Indian Nations for 1992-1993.

1992--Donny Belcourt was the first tribal member to compete at the U.S. Olympic Track and Field Trials at 1,500 and 5,000 meters. In 1991, Belcourt made his personal best times of 3 minutes 41 seconds at 1,500 meters and 13:46.2 at 5,000 meters while training in Albuquerque, New Mexico. The posted time in the 5,000-meter run earned him 15th in the national ranking. In the mid 1980s, he was a junior college All-American while attending the Haskell Institute in Lawrence, Kansas. In 1985, he received a scholarship at Oklahoma State University, a Division I university located in Stillwater, Oklahoma.

1996--Nate St. Pierre was the first tribal member to earn a doctoral (Ed. D.) degree in the field of Adult & Higher Education at Montana State University-Bozeman in Bozeman, Montana.

1997--Alfred Youngman was the first tribal member to earn a doctoral (PhD) degree in Anthropology from Rutgers University in New Brunswick, New Jersey. Since January 2007, he has served as the Department Head of the Indian Fine Arts Department at First Nations University of Canada and also Professor Emeritus in Native American Studies of the University of Lethbridge.

1997--John "Chance" Houle was the first tribal member to complete a four-year college degree after being one of the first high school graduates from the Rocky Boy Tribal High School in 1982. Mr. Houle graduated from the University of Great Falls and later became a tribal councilman and tribal chairman of the Chippewa Cree Tribe.

1998--The Box Elder Girls Basketball team (the Lady Bears) won the Montana State Class C basketball championship. They defeated Richey by the score of 38 to 36. Team members included: LeAnn Montes, Aimee Montes, Pricilla Friede, Dorrina Ojeda, RaMonna Gardipee, Sommer Rosette, Josie Rosette, Kristie Pullin, Tessie LaMere, Garilee Henderson, Sarah Parisian, Rosemary Burns, Melody Descharm, and Pricilla Koop.

1998--The Red Earth Ensemble, an American Indian Drum & Dance Troupe, toured and performed in nine cities of eastern Germany. The Red Earth Ensemble included tribal members Nate St. Pierre (manager), Merle Tendoy, Marcel "Whitney" Topsky, Wilford "Huck" Sunchild, Natasha St. Pierre, and Franci Taylor (Choctaw/Cheyenne).

2002--Jonathan Windy Boy was the first tribal member to be elected to the Montana State Legislature. He served in the House of Representatives for House District 32 from 2002 to 2008.

2003--Elizabeth Olney (Topsky-Monteau) was the first tribal member to become a Medical Doctor. She earned the Doctor of Medicine (MD) degree in Family Medicine from the University of Washington in Seattle, Washington.

2003--Lyman Colliflower was the first tribal member to win the Indian National Finals Rodeo World Championship title in Steer Wrestling.

2004--Stefanie (Fisher) Kujacynski was the first tribal member to earn a doctoral (Ed. D.) degree in the field of Education from the University of Nevada at Las Vegas in Las Vegas, Nevada.

2004--The first issue of the Rocky Boy Tribal Newsletter was published by the National Tribal Development Association.

2006--LeAnn Montes earned a Juris Doctor (JD) degree from the University of New Mexico in Albuquerque, New Mexico. Prior to that she was the first tribal member to play basketball for a Division I collegiate team (1999-2003). She played four years for the University of Montana Lady Grizzlies in the Big Sky Region. She graduated with a degree in Business in 2003.

2008--The Chippewa Cree Tribe adopted the Ojibwa Neiyahw Initiative, a culture-based approach to community healing, as the new Cultural Resources Department for the tribe.

2008--Aaron Morsette was the first tribal member to earn a doctoral (PhD) degree in Clinical Psychology from the University of Montana in Missoula, Montana.

2008--Lauren Corcoran was the first tribal member to earn a doctoral (PharmD) degree in Pharmacy from the University of Montana in Missoula, Montana. Ms. Corcoran graduated from Rocky Boy High School in 2002.

Health

In 1994, the Chippewa Cree Tribe, through the Rocky Boy Health Board (RBHB), entered into a Self-Governance Compact Agreement with the U.S. Department of Health and Human Services and Indian Health Service to assume all functions, services, and activities that were previously a governmental function of the local health service unit located at Rocky Boy. The RBHB consists of five of the nine elected councilman of the Chippewa Cree Tribal Business Committee. The RBHB has the complete authority to serve in an advisory capacity for matters concerning health care for the Chippewa Cree Tribe.

Under P.L. 93-638, the Indian Self-Determination Act, Title III, Tribal Self-Governance Demonstration Projects, the compact authorizes the federal agency to distribute funds directly to the Chippewa Cree Tribe for the provision of all clinical, preventive, and contract health services.

Ambulatory and preventive health services are provided through the direct tribal program. The RBHB provides emergency medical services, community health nursing, health education, community health representative services and transportation.

There are some specialty clinics that are held routinely at the clinic. Diabetic and well-child clinics are scheduled weekly. A psychiatrist and podiatrist hold clinics each month and other clinics are held on an intermittent basis including surgery, orthopedics, development assessment, and mammography. Audiology is provided once per month by a certified audiologist on site.



Na-Toose Clinic

A diabetes program wellness center, as part of the diabetes initiative, officially opened in May 1999. In March 2006 a much larger community wellness center was completed.

The Rocky Boy Health Board provides aftercare chemical dependency services at the White Sky Hope Center along with a full range of outpatient services at its facility. The RBHB offers some additional services such as transportation, pre-orthodontics, orthodontics, dentures, contact lenses, emergency eye-glasses, medical assistance programs to fund patients and a family member to appointments, and hospitalizations.

In 2007, construction of a new Health Clinic was completed. The Chippewa Cree Tribe opened the Na-toose health clinic on March 27, 2007. The Na-toose Center is named after the late Poor Coyote, a Cree spiritual leader and healer. The 56,000 square-

foot facility is twice the size of the old tribal clinic and houses more exam rooms, optometry and dental services, and state-of-the-art equipment. "The tribe started the facility with \$2 million of its own money. The tribe obtained other grants and a Department of Agriculture loan. The Indian Health Service [provided] some funds" (Indianz.com). The \$13 million facility is a complete outpatient and emergency care clinic. Along with this new Health Clinic the Tribe



Chippewa Cree Wellness Center

constructed a new Exercise Facility that includes a swimming pool, basketball court, exercise equipment, and a walking track.

Housing

From 1963 to 1996, the U.S. Housing and Urban Development (HUD) Program provided funds to the Tribe to build about 700 homes. Of these 700 homes, there were about 350 Mutual Help or Home Ownership homes. The other 350 homes were called Low Rent Homes.

Simply speaking, the Mutual Help or Home Ownership home is one that is being purchased by an individual by making monthly payments for 25 years. Low Rent homes are homes that a person rents on a monthly basis and the home cannot be owned by that person who rents the home.

There is an organization located in California known as Walking Shield American Indian Society. One of the functions or purposes of this organization is to have a working agreement with the U.S. Military Departments whereby any excess property that the Military Departments has or might obtain would and could be given to Indian Tribes.

After attending a meeting with Walking Shield it was determined that the U. S. Air Force was going to build brand new houses for Malmstrom Air Force Base at Great Falls, Montana. This meant that the "old" houses at Malmstrom would have to be demolished before new houses could be built where the "old" houses previously sat.

A request was made on behalf of the Chippewa Cree Tribe for Walking Shield to obtain and then give these "old" Malmstrom houses to people on the Rocky Boy's Indian Reservation. This request was carried out.

So beginning in 1996 up until March 2005 there were 185 three-bedroom Malmstrom houses brought to Rocky Boy. Foundations, and in some cases basements, were constructed by the Chippewa Cree Housing Authority (CCHA) for these houses. The CCHA almost totally renovated these houses before individuals could move into the house. This renovation included new roof, new siding, new furnace, new paint, roads to the house, and electricity to the house.

The cost of reconditioning the first group of Malmstrom houses, including moving the house from Great Falls to Rocky Boy, foundations, and renovation work, amounted to about \$30,000 per house.

At least we provided 185 houses where people could live. (Story by Roger St. Pierre, Sr., August 2008)

By August 2006, there were 830 homes on the Rocky Boy's Indian Reservation, which included 800 occupied homes, 11 unoccupied homes, and 19 homes not ready for occupancy. The average number of occupants per household was 4.5.

Employment

Unemployment was 85% during the winter and 72% in the summer (Chippewa Cree Tribe, 1996-97, Summary, 1993).

There are three major employers on the Rocky Boy's Reservation: The Chippewa Cree Tribe (which includes Self Governance Compacts with the Bureau of Indian Affairs and the Indian Health Service); Rocky Boy Schools; Box Elder Schools. In addition, the Chippewa Cree Community Development Corporation employs roughly 25 people in total.

The Community Directory of 2008 gives the following breakdown of employees:

Name of Organization	Number of Employees	Name of Organization	Number of Employees
Chippewa Cree Tribe		Chippewa Cree Health Center	
Chippewa Cree Business Committee	9	Office of Health Director	3
Central Services Finance	24	Alternate Resources	2
Tribal Programs	9	Behavioral Health Program	3
Chippewa Cree Housing Authority	24	Boys & Girls Club	4
HIP Department	2	Child & Youth Incentive	1
Maintenance Department	5	Clinical Nursing	6
Natural Resources Department	21	Contract Health Services	2
Fish & Game	3	Dental	7
Senior Citizens Program	6	Diabetes Physical Therapy	11

Social Services Department	10	Disease Prevention	1
Commodity Program	3	Emergency Medical Services	2
Police Department	21	Health Board Planning	6
Public Works Department	10	Housekeeping	5
TERO/EEOC/WIA	4	Lab X-ray	4
TANF Department	9	Maintenance	3
Tribal Courts/Judicial	15	Medical Records	6
Water Resources	15	Office of ADP	4
Safety of Dams	3	Office of Clinical Services Med.	5
		Office of Environmental Health	6
Box Elder Schools	81	Office of Finance	6
		Optometry	2
Rocky Boy Schools		Personnel Management	2
Administration	6	Pharmacy	5
Program Coordinators/Directors	3	Property Management/Supply	2
Clerks Clerical/Data Entry	6	Public Health Nursing	3
Print Shop Production	2	Tobacco Prevention	1
K-6 Certified Teachers	30	Transportation	6
7-12 Certified Teachers	21	Utilities	3
K-12 Classified Staff	20	Wellness Center	6
Food Service Staff	6	White Sky Hope Center	9
Transportation	9	Women's Health Program	1
Custodial/Maintenance Staff	10	WIC	2
Head Start Administration	8	3 rd Party Billing	3
Head Start Teachers	9		
Head Start Teachers Assistants	6	Bear Paw Pastime	6
Early Head Start Educators	8		
Head Start Food Service	3	Gamma's Market	9
Head Start Maintenance/Custodian	4		
Head Start Bus Monitors	3	Northern Winz Casino	66
Stone Child College	61	Chippewa Cree Construction Corporation	5
Bear Paw Casino	14	National Tribal Development Association	11
Bear Paw Energy	2		

(Chippewa Cree Tribe Community Directory, 2008 and the State of Montana, March 2008)

The total number of jobs for all of the above organizations is 734. Of that, 140 positions are held by non-Indians or American Indians from other tribal affiliations.

Senior Center

In the summer of 2006, a groundbreaking ceremony was held for the new The Rocky Boy Senior Center Building at its new site near the Chippewa Cree Tribal Office complex. Construction began soon after and was completed approximately one year later. The primary source of funds was through a grant from the U.S. Department of Housing and Urban Development through its Indian Community Development Block Grant Program.

The grant was written by RJS & Associates, Inc., of Rocky Boy. Other sources of funding came from the U.S. Department of Agriculture Rural Development Housing &

Community Facilities Program and the Chippewa Cree Tribe. The old senior center, located at the Rocky Boy's Agency, was built in the mid-1970s. The community had "outgrown" the old facility where there was limited office, seating, meeting and parking space to conduct regular business.



Tribal Infrastructure

Even through 2008, the reservation lacks a comprehensive infrastructure such as water, sewer, technology, and roads to support large businesses. The reservation does not have its own cellular telephone provider, nor a cell phone tower. Cell phone reception (i.e., signal strength and service) is limited throughout the reservation. Private companies such as Verizon and Alltel have begun to offer their products and services to some patrons at Rocky Boy. Trac ® phones have extreme limitations for usage on the Reservation. There are few public (pay) telephones at Rocky Boy.

The tribe does not have its own utility company or telephone company. The tribe owns a propane delivery business (Bear Paw Energy) and it does have a public works department (including transportation, garbage disposal, engineering, roads construction & maintenance, and public safety). Most homes and businesses on the reservation use propane gas, wood or pellet stoves, and/or electricity for heating. Most of the reservation utilizes Hill County Electric and Triangle Telephone Cooperative, Inc. (two sister companies based in Havre, Montana) for electric and telephone services.

Self-Governance



Chippewa Cree Tribal Office

In 1993, the Chippewa Cree Tribe entered into a federal government approved program called self-governance. This term simply means that the tribal governing body can take over the monies and the programs that were previously run and operated by the federal government and the tribal business committee can administer those programs for themselves. Since the Tribal Business committee began this program in 1993, the tribe operated all the BIA program for themselves. This includes programs like roads, forestry, natural resources, education, law & order, judicial, health, etc. The tribe is also a self-governance tribe under a 1994 compacting agreement with the BIA. "Decentralization continued through the 1980's with the addition of self-governance legislation that facilitates federal funding to tribes and allows them great administrative authority" (Kilpatrick, Reed, & Steiner, 1999, p. 2).

Economic Development

The Indian Self-Determination Act Amendments of 1988 (Pub. L. 100-472), authorized the Tribal Self-Governance Demonstration Project for a 5-year period and directed the Secretary to select up to 20 Tribes to participate. The purpose of the demonstration project was to transfer to participating Tribes the control of, funding for, and decision making concerning certain Federal programs, services, functions and activities or portions thereof. After finding that the Demonstration Project had successfully furthered Tribal self-determination and self-governance, Congress enacted the "Tribal Self-Governance Act of 1994", Public Law 103-413 that was signed by the President on October 25, 1994. The Tribal Self-Governance Act of 1994 made the Demonstration Project a permanent program and authorized the continuing participation of those Tribes already in the program.

What is Economic Development? Involves the promotion of the physical, commercial, technological, industrial, and or agricultural capacities necessary for a sustainable local community. Economic development includes activities and actions that develop sustainable, stable, and diversified private sector local economies

The Chippewa Cree Business Committee, through Ordinance Number 1-91, adopted the Enterprise Zone Act of 1991. The purpose of the Act was to create employment and business growth and to stimulate new economic activity on the Rocky Boy's Reservation. (Chippewa Cree Tribe, Summary, 1993, p. 4).

As a method to provide continual updates periodic evaluations and updates to long-range plans, the Chippewa Cree Tribe adopted and began utilizing the Strategic Management/Planning in 1993. This process is utilized to assist the Tribal Government in establishing goals and objectives through participation and input from community members.

"Starting in 1995, under self-governance, Rocky Boy's has taken on responsibility and accountability for its community and economic development" (Kilpatrick, Reed, & Steiner, 1999, p. 2).

In 1995, the late John (Roddy) "Eagle" Sunchild, Sr., established the National Tribal Development Association (NTDA) at Rocky Boy. As a non-profit organization, NTDA provides various services for economic development and governance to American Indian Alaska Natives across the nation. NTDA employs 25 staff and serves nearly 40 member Tribes. In its service to Indian Country, NTDA strives to "to promote the economic viability of American Indian and Alaskan Natives by developing cooperative relationships with private sector, public sector and Native organizations in establishing a foundation for self-sustaining socio-economic development initiatives" (NTDA, 2008).

In 1998, there were 31 small businesses on file at the Tribal Employment Rights Office. By 1999, tribal members voiced their opinions about the future of the Reservation community. They wanted "a higher standard of living, lower unemployment, and a strong, well-preserved culture. They also [sought] access to more goods and services, retail stores, entertainment, and recreational activities" (Kilpatrick, Reed, & Steiner, 1999, p. i). Tribal members also called for effective tribal leadership and an accountable court system. They indicated that "a tribal government and judicial system that is impartial, transparent, and reputable" is necessary for the future (p. i).

The ultimate goal of the Chippewa Cree Tribe is the achievement of self-determination and the elimination of its reliance upon the Federal government. To accomplish this end, the Chippewa Cree Tribe throughout the years have assessed and re-assessed their long-range goals.

In years past the Chippewa Cree Tribal Planning staff has operated an economic development planning program designed to respond to the changing needs of the Rocky Boy community. In October 1999, the CCT conducted a major planning retreat which resulted in the following economic development goal, objectives and activities:

- Goal: "to promote and implement a strong economic development system that brings economic self-sufficiency to the tribe."
- Objectives: "to reduce unemployment, meet tribal needs, integrate our culture, including infrastructure, implement EDA plans and projects, codes, and fund seeking."
- Activities: "to write a major economic development plan; implement small businesses; build a tourism package; implement business codes; develop

infrastructure, identify and build on tribal strengths and resources; pass a land use code, build a golf course, casino, and gift shop and seek capital."

In November 1999, the Tribal Business Council passed a resolution in support of an Economic Development Task Force, comprised of over 20 appointed tribal leaders, administrators, and community members. In March 2001, the Economic Development Task Force became the Chippewa Cree Community Development Corporation (CCCDC) charged with the mission of implementing economic development activities at Rocky Boy. Most importantly, it began to administer a program for improving tribal economic conditions by orchestrating economic planning and development among member entities, helping the tribal government in planning public works, organizing public and private investments, and by engaging in research and advisory functions appropriate to the attainment of the corporation's objectives.



Native American Bank

By the spring of 2005, the number of tribal economic development ventures at Rocky Boy included: Bear Paw Café; Bear Paw Casino; Bear Paw Energy; Bear Paw Past Time Gas Station/Convenience Store; Chippewa Cree Construction Company; Fish & Game Programs; Gramma's Market; and Native American Bank. These businesses currently employ some 80 full- and part-time tribal employees and have an annual payroll of about \$1 Million.

In its effort to pursue an aggressive economic development strategy, tribal leaders sponsored an Economic Development Summit in the spring of 2005 to determine specific aspects of economic development and to set economic development priorities for the next 20 years. This summit yielded major economic development ventures currently in existence or those that were planned for future development. Future projects include a 50-Million gallon ethanol production facility, a large-scale plant (which will provide approximately 42 full-time jobs, 2,000 peripheral jobs, and employment for up to 400 during construction). Other future projects may include: Mini-Mart convenience store; Truck stop on Highway 87; Forestry Department opportunities; Risk Management; and Unemployment insurance.

The community was extensively involved in the planning of this project. Tribal elders, traditional leaders, tribal program staff, Business Committee members, and community residents all have a keen interest in the development, preservation, and maintenance of our environmental regulation and protection. All of the foregoing (and others) were involved in the development of the project's philosophy, goals, objectives, and activities.

The Northern Winz Casino became a reality in February 2007. This \$20 Million venture employed roughly 140 full-time employees (87% tribal members) in the beginning. Future plans include an 80-100-room hotel, a Convenience Store, and a RV Park that will all be constructed adjacent to the Casino. The rough estimate for the hotel is about \$10 to \$12 Million and the convenience store will cost about \$1.5 to \$2 Million. The hotel will employ anywhere from 20 to 25 individuals and the C-Store could employ seven to nine people.

Currently, the Rocky Boy's Indian Reservation has an annual revenue base of approximately \$52.5 Million. This revenue is generated from the tribal and Health Board

self-governance compacts, grants & contracts, Stone Child College, Rocky Boy Schools, Box Elder Schools, tribal businesses, the National Tribal Development Association, and other small businesses (including farms & ranches).

The CCCDC's primary focus will remain on assisting with the development, expansion and growth of local businesses. At meetings throughout the reservation, many of our residents have stated a belief that the solution for our economic problems lies first at home and second by attracting new businesses to locate here.

Since it was established in 1916, the Rocky Boy's Indian Reservation has endured alarming economic and social conditions. Staggering unemployment, substandard housing, housing shortages, inadequate health care, grinding poverty, erosion of tribal languages and culture, limited training and education opportunities, and rural isolation have been everyday realities. Combined with shrinking federal program monies, underfunded assistance from the State, practically non-existent public support from local municipalities, and continuously over-burdened tribal resources, the resounding message appears to encompass hopelessness and despair. Yet behind this seemingly bleak picture, a new tapestry of hope and optimism is beginning to appear. No longer willing to accept Third-World economic under-development on the Reservation, the Chippewa Cree Tribe is strategically shaping its own destiny and becoming economically self-sufficient.

While the socio-economic hardships and their manifestations at Rocky Boy are noteworthy, there have been several catalytic events that have begun and will continue to significantly impact the economic landscape for the CCT and north central Montana. Indeed, the changing demography, progressive leadership, attractive investment potential, and the market/labor trends within certain industries have literally primed the pump for economic and community development at Rocky Boy. But there are still challenges ahead [St. Pierre, N. (a), 2007].



Inside Stone Child College, the front entrance

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Chapter 3



The Travels of the Chippewa Cree, Early years



According to Newspaper articles
Compiled by Gerard Vandenberg
and edited by various researchers

Introduction to the Newspaper Articles

By Gerard Vandenberg

The newspaper article excerpts that follow are part of a much larger effort to compile all newspaper articles from both local and distant newspapers that have included content about Big Bear, Rocky Boy, Little Bear, and other members of the Chippewa Cree Tribe of the Rocky Boy's Reservation. Many of the early articles expressed negative views of the Chippewa, the Cree, and other Native American peoples of north central Montana and the southern portions of the Saskatchewan and Alberta provinces of Canada. Our Elders have taught us "to respect one another and to be kind to one another in our relationships to all things and to all people." The Elders have also said, "We believe in the uniqueness of the individual and want our children to have a deep respect for each other and for those things and people who may be different from them."¹ Thus, we have extracted from the full articles those portions of the articles which give us some sense of the places that the Chippewa and Cree traveled in their journey to Rocky Boy and how the reservation was established, yet leaving out the negative-ness, racism, and prejudice.

Some articles currently in our possession for this early period have not yet been processed into this compilation. There are without doubt other articles out there in newspapers that have not yet been located that should at some point be included in the compilation. In the process of viewing the microfilms I was quite surprised at the number of different local papers available. These included papers from Laredo and Box Elder. But I was also quite surprised to find articles in newspapers as far distant as the Washington Post, and a few other distant papers.

The following article extractions or condensations were completed by several Stone Child College staff members from the full articles as originally compiled by myself. My earlier effort in this compiling was far from a simple, far from an easy task. I would like to share this process with you.

Actual newspapers that are well over one hundred years old are very delicate to say the least, thus none of these articles were taken from the actual, physical newspapers, but rather from microfilms of the actual newspapers. These early newspapers were already in a deteriorated condition when originally microfilmed some years ago. Further it is clear that over the years many of the microfilms have been used a great deal resulting in scratched and deteriorated microfilms. Thus many of the images of articles printed from the microfilms were rather difficult to read.

These articles were converted to word processing documents by doing OCR scans of the articles as printed from the microfilm. The success with an OCR scan depends on the quality of the text in the original papers when first microfilmed, the quality of the microfilm itself after some years of use, and the varying quality of the printer within the microfilm reader itself. In some cases very little editing was needed. In other cases much editing was needed. Indeed in some cases, I had to retype the entire article. In all of this conversion from images on microfilm to word processing documents, I may have induced some errors in spelling and grammar of my own.

Despite the problems mentioned above, the reader should find even with these extractions or condensations, that the content of each article below remains "true" to the contents of the original articles, in the original newspapers. But most importantly the reader should gain an appreciation for the travels of the Chippewa and Cree as they journeyed to the present Rocky Boy's Reservation, and the early years after the Rocky

¹ See the Elder's statement of "The Philosophy" placed at the beginning of this document.

Boy's Reservation was established. An un-edited version of these newspaper articles is currently available on reserve at the Stone Child College Library.

A Little Indian News
(*Benton Weekly Record*, October 13, 1881)

Little Pine and Little Bear, Crees, are this side of the line. About one hundred lodges are camped in the big bend of Milk River.

The reports of buffalo having gone north continue to reach us. There are large herds on the Saskatchewan and the Indians are moving that way....

The Assiniboine Expedition
(*Benton Weekly Record*, March 30, 1882)

Coal Banks Landing, March 23, 1882

... It is believed by the wise ones that Big Bear and Lucky Man escaped with their camp to the south side of the Missouri. If so Fort Maginnis will have a chance at them. Additional orders have been sent Major Klein in reference to Big Bear's band...

... Buffalo are still south of the Milk River and the northern people will have to procure their supply of dried meat and pemmican from the posts along the Missouri River.



Big Bear in shackles

Big Bear's Surrender
(*Benton Weekly Record*, December 28, 1882)

The people of Montana and especially the stock breeders will find many crumb of comfort in the news of the virtual surrender of the formidable Indian warrior Big Bear, Chief of the Crees. He came to terms with the Dominion Government and passed under the yoke about two weeks ago, amidst not a little demonstration by the people about Fort Walsh.

There is much importance attached to Big Bear's accepting the treaty.... Under the direction the Honorable Edgar Dewdney, Commissioner of Indian Affairs and Lieutenant Governor of the Northwest

Territory, Col. Irvine made the treaty....

The Cree tribe is divided into three bands, named respectively the Plain, Swampy, and Thickwood Crees. Big Bear and Little Pine are the chief men of the Plain band, and they and their band were the only members of the tribe that refused to treat with the Dominion Government. They are not; however, what may properly be called hostile Indians....

Indian News
(*Benton Weekly Record*, May 12, 1883)

Major Lincoln, of the Fort Belknap Agency, arrived in Benton today by private conveyance, en route to C. L. Fish's ranch on Highwood, where Mr. Lincoln's wife is visiting. The Major brings some Indian news.

He states that information was received by Col. Ilges, commanding at Fort Assinniboine, that the Crees were gathering.... Three hundred lodges under the Chief's Big Bear, Lucky Man, and Little Pine, are camped within 25 miles of Fort Walsh, preparatory to crossing the line into Montana to avenge the loss of the Crees.... This information was brought to Col. Ilges by trustworthy scouts who had been at the Cree camp, and rode directly to Assinniboine to report. Col. Ilges at once dispatched couriers to Fort Walsh to British authorities, demanding that they take immediate action in the matter.... Couriers were also sent by Major Lincoln to the Belknap Agency to recall his Indians, a greater portion of them being out at the foot of the Little Rockies after buffalo....

The Indians at Belknap are content and peaceable, and up to the present had heard no Indian news to excite them. The Major thinks this news will scare them somewhat and that they will all be at the agency in a short time. They have quite a crop in and will raise about 200 acres in all of grain and potatoes.

Important News from the North
(*Benton Weekly Record*, May 19, 1883)

...There are 1,200 warriors in Big Bear's camp....

Born Child, a chief who belongs to Piepot's camp, has crossed the line to the American side and says he will stay....

The Canadian Government is trying to get the Indians to move to Battle River and Prince Albert. Piepot has refused to move, and Big Bear is as yet undecided as to what he will do. Little Mountain, the well-known Assinniboine Chief ...was shipped with his whole camp by rail to Qu'Apelle. The train ran off the track.... Little Mountain refused to go any further as he was afraid of the iron horse (the train), and the government was obliged to send carts to finish their journey....

Captured Reds
(*Benton Weekly Record*, May 26, 1883)

Tom Tuber, a well known Cree Chief, and one of Big Bear's sons, in company with 52 Cree Indians, in charge of a detachment of troops from Fort Maginnis, will camp on the Shonkin to-night, en route to Fort Assinniboine. These Indians were captured on the other side of the Missouri River, in the vicinity of the Musselshell, and will be sent back across the line. Their arms and ammunition have been taken from them and whatever camp property they have will be burned. They all seem satisfied to go back with the exception of Big Bear's son, who is restless and discontented and would escape if an opportunity offered. He was captured with twelve others, on the Missouri, at the Mouth of the Musselshell. Lieut. Steele, O' Maginnis, while out scouting in company with corporal, ran on to them in the thick brush, but finding themselves covered by the Indians' guns had to retreat. After getting reinforcements, however, they returned and captured the whole outfit....

In the Cree's Big Camp
(*Havre Advertiser*, June 7, 1894)



Little Bear encampment

...The Cree Indian camp is located about three miles west of Great Falls and adjacent to the fair grounds. There are at present about 43 lodges in the camp and the population of the village is in the neighborhood of 150.... The tents or teepees are scattered over territory perhaps-half a mile square, and situated in a commanding position at the west end, is the royal teepee of Little Bear, the recognized Chief of the tribe. His quarters are larger and more luxuriant than the others, and high above the tent poles of the Chief's home swings a large stuffed eagle, almost life like in appearance. On either side of the entrance to this tent are crudely drawn pictures of eagles perched on mountain tops and unlike other tepees, this one is closed from inspection and guarded from intrusion.

The men are a representative body of Indians... Their faces are daubed with all imaginable colors of paint and fancy beadwork is displayed wherever possible.

Promptly at 1:30 a dignified representative of the Chief strolled to the center of the camp and turned his voice loose. It echoed and re-echoed around the hills, for half an hour, and the magic word that brought forth the devotees, "Pa-pe-twak." Cowboy Artist Russell was present, and when questioned by a Standard reporter as to the meaning of the word, he said: "it means, get a move on yourself, and climb out to the synagogue."

At 2 o'clock the tent was filled to completion with men sitting in a circle together as closely as possible. Not a word was spoken, and although the day was uncomfortably warm, the Indians were wrapped in heavy blankets and seemed to enjoy the heat. A few minutes later a stately procession composed of W. T. Houston, Rev. Ramsey, John P. Dyas and a Standard reporter crawled under the tent in a dignified way and took seats on the ground. As a special mark of favor Mr. Ramsey was furnished with a brilliant to recline on and... he seemed to enjoy the occasion and viewed the surroundings with evident earnestness.

Chief Little Bear held down a blanket directly opposite Mr. Ramsey. He is a bright, clever looking Indian of perhaps 35 years of age.... Little Bear opened the services and through an interpreter, spoke as follows:

"We are here today to worship the Great Spirit; he brought us into the world and has taken care of us. My people take this method of expressing our gratitude. God put us here

to love each other. Every day I and my people ask mercy of God, and thank him for feeding us; and keeping us strong and healthy. For two days and two nights I do not eat. Every year since I was born I have worshiped my God at this season of the year. I do not think it is right for the white people to stop me from holding my sun dance, it is my method or devotion and my people want it. We mean no harm to anyone but want to save our souls. My people cut their skin in the shoulders. Christ was put on the cross and had nails driven through his feet and his hands the same as my people do. But if the white men object we will not do this. We do not want trouble with the white race. They are good to us and when we get through with our devotion those Indians who came here to dance will scatter as the birds to pick up a crumb here and a crumb there on which to live. My people are good people and we will do no wrong. The light, the air, the water and the birds are free and we also want to be free and be good so that the Great Spirit will smile with gladness and call us his children. I have done."

Throughout his address the Chief was earnest and dramatic. His gestures were graceful and language rolled from his lips with the ease and fluency of a natural orator. His eyes sparkled with excitement and his voice displayed emotion that evidenced earnestness and apparent sincerity. Through an interpreter the Chief invited Mr. Ramsey to talk to his people, and the latter did so, earnestly, forcibly and in a manner that impressed his audience favorably. He said we were all followers of Jesus and did not approve of the treatment of the Savior while on earth. He traced the life of Jesus from the manger to the cross assured the men present that God would watch over and protect them if they were good and true and right, and led a pure and good life. When the benediction was pronounced the Indians bowed their heads and, although they could not understand a word spoken, they appeared to realize the solemnity of the occasion and to appreciate the words spoken in their behalf by the young clergyman who had lent his presence to the occasion in the belief that he was doing good. After the white people withdrew, the Indians continued their services for several hours, first one and then another speaking but all paying marked attention and respect to the utterances of Little Bear...

That Sun Dance

(Havre Advertiser, June 14, 1894)

The official proclamation issued by Governor Richards prohibiting the sun dance reached Great Falls on the 6th instant.

The document excited general comment among members of the legal profession, many of whom differ in opinion from Attorney General Haskell. The managers of the proposed [event] have applied to Judge Benton for an injunction restraining certain parties from interfering or preventing said [event]. The following is a copy of the official document as filed and served on Sheriff Hamilton and County Attorney Freeman in the District Court of Cascade County:

"L. Enright, Joseph Lessard, Jno P. Dyas and Little Bear, Chief, plaintiffs, vs. Josephus Hamilton as Sheriff, James W. Freeman as County Attorney, John E. Rickards as Governor of the State of Montana and H. J. Haskell as Attorney General. On the complaint of the plaintiffs duly verified and upon the affidavits of Joseph Lessard, Little Bear, Young Boy and John P. Dyas, it is ordered that said defendants and each of them and their agents, attorneys, counselors, deputies, under sheriffs, associates, aides and abettors to show cause before me, the undersigned judge of the above entitled court, at the court room in the city of Great Falls, June 8, 1894, at 4 o'clock, p. m., why an

injunction should not be issued restraining them and their agents from stopping, preventing from taking place or in any way interfering with the running program and Indian performance and ceremony known as the sun dance, now taking place and to take place and to be performed by the Cree Indians at Great Falls, Cascade County, Montana, on, the 15th, 16th and 17th days of June, 1894, as contained in the complaint, attached and made a part hereof and for such other relief as may be just and equitable in the premises, and it is further ordered that said defendants Josephus Hamilton and Josephus Hamilton as sheriff, James W. Freeman and James W. Freeman as county attorney and each of them and their agents be, in the meantime, restrained, and they, the said defendants and each of them and their agents, are hereby forbidden to suffer, do, perform or commit any of said acts until the further order the court. Signed, C. H. Benton, judge of the district court, Eighth Judicial District, within and for the County of Cascade and State of Montana. Dated this 6th day of June, 1894."

To a Standard reporter Manager Lessard said the Standard can say the Indian exercises advertised to occur on June 15, 16 and 17 will positively take place, regardless of any proclamation to the contrary:

"My attorneys assure me that no man can interfere in the performance of an act wherein, no law is violated. These Indians are not within the jurisdiction of the executive of this state as long as no law is violated. The whole thing has been misrepresented in the grossest manner by certain parties who are actuated by personal motives and malice. How can the police or the governor or the attorney general interfere in the doing of a lawful act? And as long as there is nothing unlawful it cannot be otherwise than lawful. We have intended all along to eliminate any and all features of cruelty, indecency and inhumanity and to make the exercise only weird, unusual and interesting as showing the custom and religious belief of the North American Indian."

Many Braves Will Dance

(Havre Plaindealer, June 21, 1902)

... Monday afternoon the people of Havre were treated to a grand [sight]. The Indians who had been camped west of the city for several days moved their [gathering] place to their old time camping ground northeast of Havre. Little Bear leads the procession followed by other men and women....

Crees Move Along

(Havre Plaindealer, January 3, 1903)

... Havre will probably see but little of the Cree Indians during the winter; since their release, a number have left for other places and more will leave within the next few days. While it is not probable that the Indians will return to Canada, still they will not likely remain in this neighborhood... They claim every horse in their band is a Montana horse and they will refuse to pay any duty whatsoever upon the equines. Little Bear told one of the local officers through the aid of an interpreter that the government had no more right to collect duty on the horses than it had on the Montana wagons purchased by the Indians in this state...

Crees Will Dance

(Havre Press, June 10, 1903)

... Little Bear, Chief of the Crees, will again pose before the public as dancing master and high master of ceremonies at the "grass dance" of the Cree Tribe. The annual dance of the tribe has been announced to occur about June 25, in the pavilion on the hills near town. No formal invitations have yet been issued...

Crees Are With Us

(Havre Plaindealer, June 13, 1903)

Little Bear informed the Plaindealer ... that within about a week or ten days the Sun Dance will be held with all the *éclat* of the early days when the [Indians] only companions on the plains were the buffalo and the larger herds of wild horses that roamed west of the Missouri river...

Big Dance Tomorrow

(Havre Plaindealer, June 20, 1903)

... Tomorrow a tribe ... of people will start their grass dance. This dance is commemorative of the buffalo today and once was a religious feast to propitiate the gods and have them give a good buffalo season and luck... Little Bear, the last of a noble line of ancestors will address them in a high nasal voice, and the speech will be faithfully reported in the next issue of the *Plaindealer*...

Grass Dance is Celebrated

(Havre Plaindealer, June 27, 1903)

... Little Bear, the Chief of the Cree Tribe, made the welcoming address He said in part: "My heart is sad, I see my people that were once as numerous as the mosquito and whose sting was as sharp as the buffalo gnat have fallen like the leaves shaken from the dry branch of the cottonwood tree.... This speech in its entirety that has been faithfully translated from the Cree by the *Plaindealer* Indian correspondent visibly affected the Indian portion of the audience....

Crees Will Hit the Trail

(Havre Plaindealer, September 30, 1905)

... Little Bear has just returned from a trip extending over a period of many [nights] from the Crow Indian Reservation where he went to smoke the amiable pipe with the Chiefs of the Crow Tribe in southern Montana.

While there he carried on negotiations with Canadian authorities...

Judge Pyper, who has acted as a peace plenipotentiary in the negotiations between Little Bear and the Dominion government, stated that the Canadian Indian commissioner at Winnipeg, in the province of Ottawa, had consented to admit Little Bear and his tribe back into Canada and to permit them to bring their ponies, wagons, dogs and other effects into the Dominion free of all duty, and that they will be provided with an allotment of land upon the Onion Lake Reservation. They will be met at the boundary line by special officers of the government who will conduct them to the reservation...

Little Bear anticipates that the exodus will take place the latter part of October...

The Chief stated to a representative of the Plaindealer that he thought about 300 of this tribe would assemble here within a short time. They will then give a farewell dance for the dual purpose of celebrating the return to their native land and the raising of funds with which to buy provisions for the trip across the country that will consume several days time....

Little Bear, the Chief, is a sensible Indian and a wise as well as a rigorous ruler among the Crees. He has a distinguished war record and is the son of Big Bear, who was an idolized Chief of the Crees before his death. His son is succeeding to much of his father's wisdom and popularity.

This is the first time that he has ever wished to go back to Canada. His hatred of the country where he met his defeat and from which country his tribe was long exiled was intense until recent years, and his change of heart has been occasioned because of the lack of a home and the hardships and persecutions put upon his people as a result.

Flocking into Northern Montana (*Havre Plaindealer*, March 24, 1906)

.....Turtle Mountain Indians and breeds are beginning to swoop down upon the rich Big Muddy bottoms north of Culbertson and are taking up land ... About 50 filings on homesteads have been received at the Great Falls office, and they are coming in rapidly. It is reported that about 500 heads of families among the Indians, with their families, are to locate in that section within 30 days. Each head of a family is entitled to file on 160 acres for himself and 80 acres for each member of his family...

G. Dupont Ally of Little Bear Dead (*Havre Plaindealer*, June 23, 1906)

... Report has been received by Little Bear, Chief of the Crees that Gabriel Dumont, his old friend and leader in the rebellion in Canada, which resulted in the Indians being driven into the United States, died this week in Winnipeg, Manitoba, at the age of 75....

He always urged Little Bear and the tribe to return from the United States, but Little Bear remains firm in his determination to not take up the offer last year extended by the dominion government until it shall have given assurance of similar aid toward farming that is extended the American tribes.

Chief Little Bear is in Helena Trying to Promote a Sun Dance (*Havre Plaindealer*, March 21, 1908)

...Chief Little Bear, of the Cree Indians, is in Helena negotiating arrangements to hold a Sun Dance in this city during the Fourth of July celebration. It is the purpose of the Chief to bring between 200 and 300 Indians from Minnesota, Canada, the Dakotas, Wyoming, and eastern Montana to Helena, and if the necessary arrangements can be made to convert the old Haymarket Square, the Central Park or Broadwater into one of the old Indian camps. The participants will come with their families, wagons, horses, and tepees. They will be garbed in their regalia, wear the war paint of frontier days, and dance as they were to do when Montana was unknown to the white man.....

Rocky Boy's Withdrawal
(*Havre Promoter*, November 5, 1909)

... President Louis W. Hill of the Great Northern, Senator Clapp of Minnesota and many others attending the dry farming congress ... Have just wired Messrs. Bruegger, Reed, and Coulter, at Culbertson, as follows: "Our petition has been answered." Rocky Boy withdrawal and allotment around Culbertson and eastern Montana is a thing of the past. Secretary Ballinger has come to the front in the interest of Montana, and saved the day for prospective settlers...

Blackfeet Made the "Goat"
(*Cut Bank Pioneer Press*, November 19, 1909)

... Rocky Boy and his tribe have had a questionable status, a few Indianologists contending that they belonged rightfully in Canada. Recently it was proved that they were properly under the dominion of the United States. So while government experts and selfish interests unraveled red tape the tribe froze and starved on the outskirts of Helena. Then Secretary Ballinger decided to withdraw from settlement a tract of land near Culbertson, and have the Indians placed upon it. This met with such a vigorous protest from interests desiring that the land be kept open for settlement and cultivation that the Secretary rescinded his decision, and it was decided to place them on the Blackfeet, 20 miles from Browning, near the base of the Rockies.

Each member of the tribe is to be given 80 acres of land, which means that about 10,000 acres of Blackfeet land will pass into their [hands]. [Before] Spring they are to be given employment in the reclamation service and will have to earn their own living like other reservation Indians...

Fate's Queer Irony
(*Cut Bank Pioneer Press*, November 19, 1909)

.....Rocky Boy and his band of Indians have at last been given a permanent home in the Blackfeet Reservation near Browning. They were loaded on 11 cars at Helena and at Browning they will be furnished with rations during the winter by the Indian Department and next spring steps will be taken to locate them on permanent homes on the land.

Rocky Boy and His Band of Chippewas
(*Cut Bank Pioneer Press*, November 19, 1909)

...Considerable indignation has been expressed at the underhanded manner in which the Government has handled this matter, and considerable doubt has been expressed as to whether the Reservation lands can lawfully be taken for this purpose without the consent of the Indian owners. It has very properly been remarked that as the Great Falls Tribune has been greatly worked up about them.....

Browning Resents It
(*Cut Bank Pioneer Press*, November 19, 1909)

...The Pioneer Press understands that the placing of the Rocky Boy Band of Indians on the Reservation near Browning is indignantly resented by most of the citizens of that

place. A Browning resident has written the Pioneer Press a very heated letter, containing much sarcasm, which will be published in our next issue....

Cree Indians Made Happy by Benevolent Spirits

(Havre Plaindealer, December 31, 1910)

Daye Goss, the old time Indian trader and one who has always provided something for Christmas in the way of provisions for the Indians, had his usual celebration this year. With the help of Havre's merchants the Crees were given a goodly amount of things to eat and wear. Those contributing were David Goss, Pete De Nires, Havre Commercial, Joe Marra, W. E. Wiltrier, Chas Kaisis, W. S. Hedge, E. C. Carruth, Jas. Holland, J. S. Carnal, Pioneer Meat Company, Central Drug Store, A. M. Grimmer, Daniel Boone, Harry Downs, E. T. Broadwater, N. E. Gourley, Anderson Drug Company Dr. Jos; Murphy, A. E. Wilkie, Fred Scott.

Fertile Lands have been Selected by Maj. Armstrong for Red Brother

(Havre Plaindealer, June 10, 1911)

... Mr. John P. Armstrong, Special Allotting Agent of the government spent several days in the city this week at the local land office looking up land upon which to locate the remnant of the band of Turtle Mountain Indians. There are some 1,700 of these settlers who were located in Valley County. 250 went into Miles City land district and something like 100 went into the district north of Harlem near the Canadian line and lands have been selected for the balance of them, perhaps 150, some 12 miles south of Hingham. In speaking of them Mr. Armstrong said:

"Most of these people are children and they are as good a class of Indians as are to be found in the country. They are thrifty, clean, sober, industrious and intelligent. They have been generally educated at the Ft. Totten, N. D. Indian Industrial School and their work will compare very favorably with the work in similar schools for the whites.....

Reservation Again

(Anaconda Standard, December 13, 1911)

... Helena, Dec. 13. Claiming that the people of Helena are more generous to them than is the government, about 150 members of Rocky Boy's band of Chippewa Indians left the Blackfeet Indian Reservation in northwestern Montana and are now encamped near Helena. Rocky Boy and about 50 of his most devoted followers remained on the reservation, preferring to take their chances of starvation rather than to depend on the charity of outsiders. The band is under the leadership of Ponneto, who claims to be a brother of Rocky Boy.....

Rocky Boy to Receive Lane

(Anaconda Standard, date not given)

....Rocky Boy, Chief of the band of Chippewa and Cree Indians who have been living near Anaconda for some years, was made glad yesterday by a call from Frank C. Churchill, a special agent from Washington. Mr. Churchill has come to Montana to interview the Indians and to take some action looking to their betterment. He has had much experience in this line of work for the department at Washington, and, will, without

doubt, reach the facts about these Indians, and finally plant them where they can be of some service to themselves.

Speaking of the Rocky Boy Tribe at the Montana hotel yesterday, Mr. Churchill said that he was here to find out something about the Indians. The department desired to know their number, and this was usually a difficult matter to determine. He said that Congress had appropriated \$30,000 for their relief, and an effort would be made to put them on some government lands and furnish each with necessary farm implements and such other things as they may need...

While here Mr. Churchill had an interview with Rocky Boy and explained to him the difficulties of the [case?] and at the same time informed him of what the government proposed to do. Other members of the tribe were present and all expressed their thanks for the interest of the government in their behalf.

Plan Giving Assinniboine to Rocky Boy and Braves

(Havre Plaindealer, January 11, 1913)

... Washington, Jan. 5.—A bill was introduced in the Senate today at the request of the Interior Department, setting aside townships 31 and 32 in Fort Assinniboine reservation, with the buildings thereon, for the use of Rocky Boy and his band of Chippewa Indians.

Rocky Boy and His People

(Great Falls Tribune, January 19, 1913)

Following are excerpts from an article in response to Senator D. S. MacKenzie's memorial to Congress opposing the establishment of a reservation at Fort Assinniboine for Rocky Boy and his followers "... We do not know of a single instance where they were ever convicted of stealing anything. There is in fact no company of white men in Havre or Great Falls or any other city, who would if reduced to the state of hunger these Indians were in, have shown the same respect for private property these poor Indians did.... They are entitled to the protection and care of the United States. There is no kind of doubt on this point. The Indian Department at Washington has admitted it....The government owes them a debt. It is a debt of honor.... Rocky Boy and his band have the prior claim on the government at Washington.

...We hope they will get a reserve of land assigned to them. We hope it will be good land, the best the government has to give, and with this land we hope they will get livestock and tools and food to give them independence and self support. And when they do get this they will get nothing more than long delayed justice.

A dozen times it has been announced that the government at Washington had finally determined to do justice to this band of Indians. Then people forget about them and the next we hear they are starving to death somewhere. It is a shame and disgrace to the people of the United States, not excepting the people of Montana. The white people seized the land that once supported these Indians, and converted it to their own use and benefit. The least we can do now is to honorably pay the small price we promised the Chippewa Tribe as compensation for the act.... And the Chippewa Tribe were always friendly to the whites too. They helped to protect the cabin of the white man in early days against the Sioux. The condition of Rocky Boy and his band is dark with dishonor to every member of the white race. That memorial to Congress needs radical amendment in order to express the truth."

Cruel Treatment of Indians
(*Great Falls Tribune*, February 3, 1913)

The Associated Press this morning brings us the information that President Taft has sent to Congress the blood curdling details of the cruel treatment of Indians in a remote portion of Peru, as related in the report of a United States Consul in that country, and his rather dubious view of the probability of their getting just treatment at the hands of the white men in the future. We fear the pessimism of the consul is well founded, as he says, while men in those parts are inclined to regard Indians as an inferior race who have no rights at all which white men are bound to respect, when such rights interfere in any way with the white man's economic prosperity.

And turning our attention for a moment from the distant tropical jungles of Peru to the below zero, wind-swept plains of Montana these cold days, do you know President Taft that a band of Indians of the Chippewa tribe are starving to death and freezing to death because they have nothing to eat except paper promises of the Indian Affairs Department, nothing to wrap about their cold bodies but telegrams from Washington weeks old saying that the department will INVESTIGATE, nothing to hope for except that treaty promises and national honor dragging in the dirt year after year, may finally be washed clean as may be under such circumstance, and broken faith and promises of the white man mended.

For the love of humanity and honor of the republic, Mr. President, get after your Indian Affairs Commissioner and jab a pin into his anatomy somewhere that will make him jump quick and look after this poor half-frozen band. The Tribune is informed through a newspaper man of reliable character that Chief Rocky Boy has recently sold the last two horses his band possesses to get means to go to Helena and solicit aid for his starving tribe who have been living on the dead carrion they find on the Plains occasionally where a cow or steer has died from disease or cold, and that some of his tribe have already died from starvation, hardship and exposure, while the Indian Commissioner's office is conducting its forty-ninth annual investigation into the facts relating to this wondering band of Chippewa Indians. They have investigated and located and relocated a dozen times if we have been correctly informed. In the present instance they need some food in their bellies and some clothes and blankets on their back and they need these P. D. Q. So hurry up the grub and do what new investigating is wanted later, Mr. President. We have pity for the poor Indians of Peru tortured and ill treated to get rubber for the white man's automobile tires, but we are more interested in the poor Indian of Montana who follows Rocky Boy and who is fed on paper promises during the February cold of the Montana plains.

Indian Social
(*Hill County Democrat*, February 8, 1913)

A large crowd of Cree Indians gave a social in the Officer's Hall at Fort Assiniboine, Mont., on Thursday night, January 30, 1913. Games and dancing were indulged in after which lunch was served and many presents were made the commander of the post. ... They had a very enjoyable time and passed resolutions thanking Hill County for the big feed. Young Buffalo made a speech stating that Rocky Boy would arrive about April 1st and would occupy the house that Gen. Otis occupied when he was in command of Fort Assiniboine some years ago.

L K Devlin on Cree Indians
(*The Hill County Democrat*, February 15, 1913)

...Mr. Devlin is very much desirous of seeing some movement put on foot for taking care of the Cree Indians which are now at Assinniboine. He has been caring for 110 of the Indians the past few ... neither Mr. Devlin nor the Board of County Commissioners are going to let them starve.

...General L. S. Ottis, who was in command at Fort Assinniboine in 1885 ... issued them the same rations he had been giving the soldiers.... In the spring Mr. Devlin suggested to the General that they be turned over to Broadwater & McCullough, who could give them employment which was done. They were put to chopping wood, and as there were 5,000 cords of wood a year being used at the Fort and the Indians were paid \$2.00 a cord for cutting it, they made \$10,000.00 a year for seven years. They were clean, industrious and had every thing they needed. E. T. Broadwater and Simon Pepin, no doubt, remember these facts well.

With the advent of the railway and the use of coal at the Post their occupation was gone...."

A Correction
(*Hill County Democrat*, February 17, 1913)

Fort Assinniboine, Feb. 17, 1913

Mr. Editor:

We have noticed that The Democrat has been dealing fairly with the people of Havre and vicinity; we therefore believe we should correct a mistake which was made and give to the public nothing but facts. To begin with the Indians did not give a social on Thursday, January 30th, but did give a Pow-wow on Wednesday, January 29th. There were absolutely no games played. The bucks passed no resolutions thanking Hill County as the refreshments which were served were a private donation, no critics were invited; and the "Commander of the Post" did not receive presents. Young, Buffalo made no speech whatever Rocky Boy was not mentioned, and the Indians had too much respect for Gen. Otis and for themselves to mention the Dead General in a fabrication.

CUSTODIAN



RESERVED LAND for his Indian friends was a primary goal of Frank Linderman from 1905 to 1917 when he lived in Helena and worked hard for the establishment of the Rocky Boy Reservation. He is shown (far right) at a conference in Helena aimed at establishing a home for the Crows and Chiricewas. Others in the picture, left to right: Cree Chief Little Bear, Kinnewash, William Boies, Secretary of the Interior Frank K. Lane, Jim Denny, Other Person, and Pat Wazjberry, the interpreter.

Linderman Exercised Over Rocky Boy Indians

(Havre Plaindealer, March 15, 1913)

.... In an interview Mr. Linderman declared that Rocky Boy and his band, now stationed near Fort Harrison, where the camp was pitched early in the winter, were in dire circumstances and greatly in need of assistance. Mr. Linderman said in part:

"The Chief and his people are living in small tents, the comfortable lodge of other days being beyond their reach because there are no longer skins with which to make them.... these people wait for help that doesn't come. They have no land, no home, no vocation, and I doubt if a rifle could be found within the camp. Even if he had a gun, he dare not hunt for it is the closed season for all game and if he killed deer and elk he would be jailed, while the starvation of his wife and children would be hastened thru his absence. In the open season he would have no right to hunt because he would have to show a permit to be off the reservation and he has no reservation—no one in authority who could give him a permit. There are more than 500 of these homeless people, and every fall small bands of from 50 to 75 wander to the outskirts of the different towns in the state, where they are pestered by the small boys and thoughtless men. Even the graves of their dead are desecrated and their sick unattended.... They are willing to work and are good workers, but can secure nothing to do because the employers of labor will tell you that if put to work with white men the latter will refuse to work,

"Jealous boomers, who look forward to the complete settling of the west, stand in the way of giving land to these Indians and allowing them to become self supporting. There are bills now before the House and Senate which, if passed, would provide horses and equipment for them....

"Fred J. Baker, a special agent representing the Indian Department, visited the camps of these people and made a report as to the conditions he found them in last October. In his report he recommended that the Indians be given them at Fort Assiniboine. Assiniboine is an abandoned military reservation and belongs to the national

government. Its allotment could not interfere with settlers, for there are none within its boundaries.... Land boomers have their eye upon it, and their politicians will listen to them....

Chief Little Bear Visits in Butte
(*Havre Plaindealer*, March 29, 1913)

Chief Little Bear who called Havre home for a goodly number of years and who with the remnant of his band has been making his headquarters at Helena for the last few years recently visited Butte....

Chief Little Bear of the Crees, who today honors Butte by his dignified presence is a typical Indian of the Northwest. He is the ideal from which the poet draws inspiration... the genuine noble red man of the plains, of the sage brush and prickly pear. He wears the coat and pants of his white brother and as a decoration a handkerchief is tied around his head. His hat was white. His hair is braided in two heavy strands and he smokes a cob pipe.... and he wears moccasins.

Little Bear is about 69 years old, born, he knows not where, but, he has lived on every acre from the plains of Alberta to the Beaverhead River and return. His domicile at present is at Helena....

Through his interpreter Little Bear said, "I was here eight years ago and walked in march with my Indians; we get one dollar for the walk, one dollar for one man all round.

"The old Indians they are going far away somewhere, to new hunting grounds. we all go there some day. Not much here for Indians now, white men they take everything, leave Indian not much. Hard in winter time when we have no place to make big fire and catch big game; big game costs money to shoot now. One time all shooting Indians want; now all gone. Shoot old cow, police, he get you. Keep you in iron house....

Ask Uncle Sam to Take Indians
(*Helena Independent Record*, May, 1913)

It is possible that the government will soon take steps toward rounding up the Rocky Boy Band of Cree Indians ... and establish them on some reserve where they can become self sustaining. Alderman Briggs of the city council has been conferring in regard to this matter with government officials, and it was announced in the city council last evening that negotiations had been opened which will undoubtedly prove successful. Toward that end a memorial was introduced and adopted

"Whereas, this band of Indians appears to have no permanent place of abode or source of revenue for the purpose of making a livelihood; and....

"Whereas, the city council of the city of Helena believes that the general federal government owes some sort of duty in looking after these Indians; now

"Therefore, be it resolved that the city of Helena ask the federal government to take some proper steps to ... provide for them suitable shelter, food and occupation so as to eventually establish this band on some footing of existence

Assinniboine Again More Grief in Sight
(*Havre Promoter*, May 30, 1913)

....In 1910 an act was passed providing for their settlement on the Blackfeet Indian Reservation, but the land was found unfit for farming and the project was abandoned. The Commissioner states that after a thorough investigation was made of all the lands

available within the state by a field officer of the Bureau for the purpose of finding a suitable location for Rocky Boy's band and other homeless Indians within the State, he reported the only available suitable location to be within the abandoned Fort Assinniboine Military Reservation and by departmental letters of December 19, 1912 the matter was placed before the House and Senate Committees on Indian Affairs, together with drafts of a bill setting aside certain townships within the abandoned Military Reservation for Indians.

...Senate Bill 7883 introduced January 2, 1913, with the usual preamble reads:

A Bill to establish a Reservation for the Rocky Boy's Band of Chippewa Indians, and certain other Indians in the State of Montana.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That all lands in the abandoned Fort Assinniboine Military Reservation in the State of Montana, falling within townships thirty-one and thirty-two north of ranges fourteen, fifteen and sixteen east of the Montana principle meridian including the Government buildings thereon, are hereby set apart and declared to be a reservation for the Rocky Boy's Band of Chippewa Indians, and such other homeless Indians in the State of Montana as the Secretary of the Interior may see fit to locate thereon, and for such other purposes in connection with the support, education and civilization of Indians as the Secretary of the Interior may deem advisable and under such rules and regulations he may prescribe.

Sec. 2. That the said Secretary of the Interior hereby authorized to allot the lands within the area described in accordance with the provisions of the general Allotment Act of February eighth, eighteen hundred and eighty-seven (Twenty-fourth Statutes at Large, page three hundred and eighty-eight), as amended, except within the area one mile square embracing the Government buildings at the abandoned post.

Little Bear Tells of Indian Troubles

(Havre Plaindealer, July 19, 1913)

...With all the majesty and decorum becoming a Chieftain of one of the greatest tribes in existence before the advent of the "pale face", Chief Little Bear, ruler of the few remaining members of the Chippewa tribe which have been encamped near Helena for the past few months, yesterday appeared before the board of Lewis and Clark County Commissioners, and through an interpreter made an appeal for assistance.

"My children are not lazy, they are eager and ready to go to work, but this we cannot secure," said the aged Chief. There are but a few classes of work we can do, but at that we cannot secure employment because of the antipathy of the white man for us. Once we could hunt and, thus, secure food for our women and children, but the white man will no longer let us do that and puts us in jail if we do. We can not keep livestock because the lands have been fenced up, and we cannot earn money by making furniture, because we do not know how. We can farm and work on railroad grades, but the white man will not give us jobs....

Some Diplomat – Chief Little Bear

(Havre Promoter, August 8, 1913)

"God was taking care of us all right until the white man came and took the responsibility off his hands....

So Chief Little Bear dramatically exclaimed to Secretary of the Interior Frederick K. Lane in support of his plea that the government furnishes him and his tribe with land

sufficient to care for 500 Indians and to assist them until they became self supporting, says the Helena Record.

Attended by four tribesmen Little Bear stalked into the lobby of the Placer Hotel and there the conference with the representative of the White Father took place.

... When the Chippewas first became wanderers forty years ago white men were aliens where today the Indian stood and asked for assistance.

Mr. Lane said, "Little Bear, you have a good friend here in Mr. Linderman and you have another good friend in Mr. Bole (W. M. of Great Falls). I want to make a third friend. I want to help you and to give you chance, but you also must help yourself when the chance comes."

... Little Bear not only wanted the land, but he wanted to be assured there would be no taxes on it. He explained white men had become rich from lands the Indians owned, and the government was rich enough anyway to throw off the taxes in this particular case.

... When the tribe first came to Montana there was food for it as far as the horizon in all directions, Little Bear explained.

"Now," he said: "the government sends in foreigners and it pushes us to one side. We have no camp, no pasture for our horses, no way to get something to eat, and our children are crying with hunger."

... Secretary Lane inquired why the other Indians were cared for and the Chippewas were not. Little Bear said rich people had prevented that; they wanted the land. He said God did not create the world all for the rich, but for the rich and poor alike.

... Little Bear asked that a portion of the Fort Assinniboine Reservation be set aside for his band, and the Secretary explained that would have to be obtained from Congress.

Two Townships for Rocky Boy (*Havre Plaindealer*, December 20, 1913)

... Two townships in the Blackfeet Indian reservation are to be set aside as the future home of Rocky Boy and his wandering tribe of Chippewas, according to information received here.

... The government will set aside \$10,000 for the first year at least in order to tide Rocky Boy and his braves over until the first crop time. This will be used to buy their food, clothing and other necessities until they have been able to tickle from the soil such sustenance as the two townships in the aforementioned reservation are capable of producing.

In addition to this donation, the Indians will be furnished with cattle, horses and other stock, and an outfit, including farm implements, and will be placed in a position to earn a livelihood in keeping with the ideas expressed by Secretary Lane to the chief on a recent western trip.

Rocky Boy's followers have never entered into a treaty with the United States and while they were given land some time ago, the soil was of such poor quality that they were unable to coax a livelihood there from....

The Wanderers (*Havre Plaindealer*, July 11, 1914)

... The Editors of the Havre papers are holding up their lily-white hands in holy horror at the prospect of having these nomads at their front doors, occupying the choicest tract of land in the Bear Paw settlement, and are scolding everybody concerned because

they were not permanently placed on the Blackfeet Reservation, which, according to their myopic view seems fit only for the homeless and unfortunate band....

Ask Allotment of Land to Red Men
(*Havre Plaindealer*, February 13, 1915)

In response to a telegram from United States Senator Myers on Thursday announcing that the bill opening the lands of the former Assinniboine Reservation to settlement, was in danger of the presidential veto unless some portion of the land were set aside for the use of Rocky Boy and his band of roving Indians, a mass meeting was held at the city hall, Thursday afternoon, bringing out a large attendance of the business men of this section.

It was unanimously decided that rather than endanger the enactment of the measure that required so much time passing Congress, representations be made to the Secretary of the Interior to reserve sufficient land in the reservation for the Indians....

Will Find Fatted Calf on Return to Reserve
(*The Box Elder Valley Press*, February 11, 1916)

According to this article the Rocky Boy band are encamped in the Bear Paws Mountains near Box Elder. ... They have built more than forty fairly comfortable cabins and a small warehouse for their supplies. As of yet they have no reservation and there is no legal authority to restrict their roaming...

Officers Quarters



Fort Assinniboine

Affects the Fort Assinniboine Reserve
(*The Box Elder Valley Press*, March 31, 1916)

According to this article the Secretary of Interior made a report to the Senate Public Lands Committee upon Senator Myers' Bill proposing to amend the law opening the Fort Assinniboine military reservation for Rocky Boys' band of Chippewa and other homeless Montana Indians: 80 acres for a reservoir site for the town of Havre and 10,240 acres for a permanent park or camping ground on Beaver Creek near the town of Havre. Senator Meyers' Bill proposed to set aside 30,900 acres for the Rocky Boy band.

Would Give More Land to Indians (Havre Plaindealer, April 1, 1916)

According to this article the Secretary of Interior suggests that the proposed 30,900 acres for the Rocky Boy band is not large enough to properly support the Indians and he recommends that all of the land in the reservation be set aside for these Indians, which is approximately four townships in all.

... He reports that the Indians worked faithfully on their gardens and little farms and sent specimens of the vegetables and grains raised by them to the state fair at Helena. It further states that if the land set aside for them are limited, they will either have to be given full rations or return to their nomadic habits as wanderers...

Indian Dept. Would Have Taken Tract (Havre Plaindealer, April 19, 1916)

According to this article the fractional township lying west of Beaver Creek in the southern end of the reservation, is to be given to the Rocky Boy Indians in addition to the two fractional townships reserved two years ago.

A letter wrote by the sponsor of the Bill, Senator H.L. Myers explains: "I was compelled to give the Rocky Boy Indians three fractional townships in order to stand any show to get the bill through. Unless I had done so, the bill would have stood no show. The Interior Department insisted on it. Cato Sells, Indian Commissioner, wanted the Indians to have nearly all the reservation... I had to compromise on three to stand any show."

He further stated, "As it is the Indians get three fractional townships; the people get the camping grounds free; and the city may have its reservoir sites at \$1.25 per acre any time it may choose and pay in five years... I hope the bill may go through in this shape."

Rocky Boy Has Passed Away (Havre Daily Promoter, April 24, 1916)

This articles states; Rocky Boy, Chief of the Chippewas, has passed to the happy hunting grounds and has died upon the recently acquired Assiniboine reservation, last Tuesday, after some eighty turbulent years... (EDITORS NOTES: Other documents put Rocky Boy as passing-on in his late sixties) The news of Rocky Boy's death was brought to Great Falls in a letter to Theodore Gibson, having been written for Baptiste J.

GREAT FALLS DAILY TRIBUNE, SUND.

ROCKY BOY, CHIEF OF CHIPPEWAS, DEAD

Veteran Head of Wandering Band of Indians,
Known 'Throughout Montana, Passes Away
on the Reservation Near Box Elder.

The death of Rocky Boy, chief of the Chippewas, was announced today by the Indian Commissioner, Cato Sells, at Helena. Rocky Boy, who was known throughout Montana as the head of the wandering band of Indians, passed away on the reservation near Box Elder, after a long illness.

Rocky Boy was born in 1836, and was one of the last of the old-time chiefs. He was a brave and a warrior, and was known for his leadership and his ability to organize his people. He was a friend to the white people, and was known for his wisdom and his ability to lead his people through difficult times.

He was a man of great courage and a man of great faith. He was a man who was loved by his people, and he was a man who was respected by the white people. He was a man who was a true leader, and he was a man who was a true friend.

His death is a great loss to the Chippewas, and it is a great loss to the people of Montana. He was a man who was a true leader, and he was a man who was a true friend.

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Samatt, son-in-law of Rocky Boy, by his son I.C. Reid. (*EDITORS NOTES: Isaac Charles Reid AKA Reed was an adopted son of Rocky Boy*).

The letter stated: "... But these are his last words on last breath; Never forget what I have tried to do for the homeless people in Montana, toward the government and also he said never forget Mr. William Bole and Theodore Gibson and his father, and Frank B. Linderman, who done and taken pains to get us a home from the government. And he told all his people to strive and labor hard so the government may see that we are ambitious to get a home and land and also told his people to be kind to one another and help one another."

"He died so peacefully, just like as if he was going to some place for a time. I wish you would tell Mr. Bole and Frank Linderman about the death of our chief, Rocky Boy. We have lost a valuable man. We are sorrowing and mourning for him. I am sending my best regards to you and also the old man. May Almighty bless us all until we meet again."

Assinniboine Lands for the Indians (*The Box Elder Valley Press*, April 28, 1916)

According to this article; the bill for the Fort Assinniboine reservation, contains some important amendments. Instead of two townships originally planned, three townships are reserved for Rocky Boy's band of Indians, embracing a total of 56,035 acres.

... The Interior Department has approved the legislation and Secretary Lane has urged prompt action so that time may be had for the Indians to take advantage of the law for the present crop season. Reports of the agents of the Interior Department show that 500 Indians should be provided for in this reservation....

Park on Beaver Creek Assured (*Havre Promoter*, April 29, 1916)

... The bill of Senator H.L. Myers passed the United States Senate last Monday. It is believed that it will receive favorable consideration in the House and will soon become a law...

Call for Land is Quickly Heard (*Havre Daily Promoter*, September 9, 1916)

... Announcement of the passage of the of the bill that provides for the opening of the Fort Assinniboine Reservation adjoining Havre to the westward, resulted in a flood of inquiries at the local land office yesterday. There were 67 inquiries in one day.

... While the law has been passed which gives the public valuable camping grounds, the Rocky Boy Indians two or three townships all their own, and the city of Havre reservoir sites, the law has to be made effective by presidential proclamation.

... Probably not before late next spring will the executive order be issued and until that time even the method of procedure will not be known. It is probable the lands will be subject to entry by allotments to be made following registrations and public drawings as was done with the lands of the Fort Peck reservation to the eastward....

EDITORS NOTES: There has always been misinterpretation as to the Rocky Boy's Indian Reservation being established by Executive Order or by an Act of Congress. The above article states by presidential proclamation and to open other lands that were part of Fort Assinniboine there would be an Executive Order. Once a bill is passed by congress it is normal procedure for the President to sign the Bill or veto it. In this case the President signed it. Perhaps it is this article that has caused the confusion from the past.

Indians Suffer From the Cold
(*The Box Elder Valley Press*, March 30, 1917)

Hard winter weather has meant suffering for the Indians of the Cree and Chippewa camp at Box Elder as much as it has for cattle and game, according to the word brought to Frank Linderman from the Indian camp at Box Elder by Chief Little Bear of the Crees.

Only the old and decrepit Indians have been receiving rations from the government and the younger members of these tribes must hustle for themselves. They are not supposed to leave their camp, but in order to gain a livelihood have scattered over the state to try to earn a living.

... There has been much suffering with the Indians at Box Elder this winter due to the heavy, winter, with much snow and lack of food. There is considerable consumption among the Indians, a disease which is playing havoc with the now diminishing numbers of the red men....

Little Bear, the Cree Chief who is a familiar figure in Helena, is in the city to visit Mr. Linderman, who is a Chippewa by adoption and who is looked up to with almost reverence by the Crees and Chippewas.

Although over 70 years old, the Indian bears up well, and despite the hardships of the winter, smiles when asked about the hard winter. His smile bears pathos when he measures with his hands the height of the snow and tries to explain how his fellow tribe members have suffered.

... Mr. Linderman is of the belief that these Indians, if given the proper chance, will become self-supporting before very many years.

They have proven to Commissioner Cato Sells of the Department of the Interior that they are good workers....



Wheat fields on Rocky Boy reservation

Indians Are Farming on Extensive Scale
(*Havre Plaindealer*, April 20, 1918)

J. Brown Parker, Indian Agent for the Rocky Boy Band, spent Wednesday in Havre. Mr. Parker was looking after several teams of horses that are intended for use at the agency. In conversation Mr. Parker stated that the Indians are responding nobly to the appeal for intensified farming and said that they would seed to wheat and other grains

this year a little more than one thousand acres, with every prospect of a good harvest. The reservation is located on the three south townships of the former Assinniboine military reservation.

Pershing Gained Friendship of Miles Which Helped Him Advance, In Montana

(Box Elder Valley Press, March 21, 1919)

...General Pershing ... served at Fort Assinniboine ... where he spent a year as a lieutenant in the Tenth cavalry ...

... October 1895, when Pershing reported there to join his regiment, a western fort whose importance as a military outpost in the Indian country was fast waning....

... Briefly told, the opportunity for association with General Miles came one day when the old Indian fighter visited the post on a tour of inspection, bringing his hunting dogs with him, and Pershing and another officer took the general for a hunt for prairie chickens....

... A half dozen other reservations, including the Crow, the Blackfeet and the Flathead, were within a few days cavalry ride, but only once during his year at the post did Pershing see service in the field. He commanded one of the detachments that rounded up and deported the refugee Canadian Cree Indians.

... They were led by Little Bear, son of the famous Cree Chief, Big Bear. ... Canadian authorities [made] an agreement ... by which the dominion government stated that it would take them back if the Americans would deliver them at the border line. Coutts station, north of Shelby Junction, was the appointed place and the summer of 1896 the designated time.

The Crees were then encamped near Great Falls. When news reached them that their deportation had been authorized many decamped.... The Indians that remained in camp were placed on trains and taken to the border.

... The work of rounding up the Indians who had escaped fell on Troop D, Tenth cavalry, under the command of Lieutenant Pershing. ...When the Indians heard that, the soldiers were coming; they would break up into small bands and make for the coulees.... As each band was overtaken, it was sent under escort to Great Falls, and the troop went after the next band. The job was completed without any fighting, and the troops returned to Fort Assinniboine after 62 days in the field.

It is something of a coincidence that these same Indians, who returned very, promptly from Canada and ever since have remained in Montana, are today occupying a reservation given to them by the United States government that is taken from a portion of the old Fort Assinniboine military reserve. Little Bear is still their Chief, and is entitled to some credit for his persistence in refusing to live in Canada and his final success in getting an allotment of land for his people. General Pershing, with bigger things to occupy his mind, had probably never learned of the final disposition of these Cree Indians....

Crees and Cheyennes [Chippewas] Dance

(Havre Plaindealer, July 19, 1919)

Little Bear's band of Crees... gave a Sun Dance on their new reservation near, old Fort Assinniboine, in Hill County, on the Fourth of July, the affair being something in the nature of a celebration of the fact that they now have a place to call their home.

...The Sun Dance of the Crees and Cheyennes [Chippewas] on their little reservation was one of the best given in the state, the Indians having fine costumes of the kind worn when they were in their natural state.

[Editors note: This was obviously supposed to read Chippewa and not Cheyenne.]



Wheat fields during harvest

Rocky Boys Raise Fine Wheat
(*Box Elder Valley Press*, March 17, 1922)

....That the Rocky Boy Indians are making exceptional progress on their reservation in the Bear Paw mountains since their location there five years ago is the assertion of Superintendent Parker. The Indians raised 20,000 bushels of wheat in

1921, 4,500 bushels in 1920 and 400 bushels, in 1919. More than 500 tons of wild hay is harvested annually and livestock on the agency is being slowly increased. Two hundred and fifty acres of winter wheat was sown last fall, 200 acres in addition were plowed for spring crops and probably 600 acres will be prepared as soon as the ground is in condition.

"The Rocky Boy Indians have raised some of the highest grade wheat in the state since they were placed on the reservation," said Superintendent Parker. "Two cars of their Marquis wheat was shipped out last fall for seed because of its grade.

"Their yields are running as high as the white man's in many cases, despite the fact that they are somewhat handicapped for tools. Crooked Nose, one of the Indians on the agency, last fall cut two and one-half acres of wheat with a butcher knife, and his wife bound it by hand and shocked it. From this little patch he threshed 134 bushels of wheat, and undoubtedly he earned it."....

Rocky Boy Indians ... Now Successful Farmers
(*Box Elder Valley Press*, May 9, 1924)

The narrative is by W. T. Cowan, senator from Hill County, and was written for the Great Falls Tribune.

The story of the appearance of the Rocky Boy Tribe in Montana and their many years of wandering until finally rescued and placed upon the Rocky Boy Reservation is one of the little mentioned phrases of Montana history.

Rocky Boy, the late Chieftain of this band of Canadian Cree Indians ... was, according to his story and local tradition, a Chippewa Indian from one of the Northern Minnesota tribes. Many years ago, while he was a young man, he left his native village, accompanied by his sister and a few of his fellow braves and followers. They immigrated to Canada, residing in that country for a period of years, his sister married an Indian chief of one of the Cree tribes named Big Bear. Tiring of life in Canada he later moved back, into Montana and selected, for his camping and hunting grounds, the vicinity of Fort Assiniboine.

... In 1886 the Canadian half-breeds, under the leadership of Louis Riel, undertook to redress what the many breeds in the Canadian northwest considered their wrongs and staged an armed rebellion against the Canadian government, the avowed purpose of which was to drive the white men out of that country and establish a government and

independent country for the half breed or Metis nation as they styled themselves. This was one of the early efforts at what is now called self-determination of peoples.

In a frenzied effort to defeat the Canadian forces the breeds enlisted the support of certain of the Indian tribes. Among them being a band of young braves led by a Chieftain called Little Bear, a son of Big Bear who had married the sister of Rocky Boy....

... The rebellion was put down by the Canadian troops. The final victory was at the battle of Batoche, where the half breeds and their Indian allies were thoroughly defeated and routed by the Canadian militia, but with out severe loss of life among the Canadian youth....

Following the defeat of the rebels and the suppression of the revolt, Louis Riel, the leader, was tried and condemned. He was later hanged at Regina, the seat of government of the then Northwest Territories.

Little Bear and his followers... came across the line into Montana.... I am told that they did not come in a body, but by twos and threes. What was more natural then than that Little Bear would seek out his Uncle Rocky Boy and join his camp?

Later, as opportunity presented, the wives and families of these refugees came across to join their husbands. By the year 1888 there was a camp of nearly 100 lodges of these Indians in the vicinity of Fort Assiniboine and these people managed to make a living by hunting, fishing and trapping. They also cut cord wood for the contractors who had the contracts to furnish the fort.

In June, 1888, the country east of the Marias and north of the Missouri Rivers, which was a part of the Blackfeet and Gros Ventres Indian Reservations, was thrown open to settlement. The stockmen soon brought in herds of cattle and flocks of sheep; the game was rapidly destroyed and exterminated by both the Indians and whites and it was not long until the Indians were in a precarious condition. Different winters the authorities at Fort Assiniboine issued rations to them.

The Indians turned to many expedients to live and many of us can remember the numbers who met all trains, selling polished buffalo horns and bead work to the travelers. Gradually the tribe split up and gathered in small camps in the vicinity of the larger cities....

... The story is familiar to the Montana reading public of how the gathering up of these scattered Indian families was detailed to Lieut. John J. Pershing, then an officer of the 10th cavalry stationed at Fort Assiniboine....

However, it is not so well known how the deportation finally came out.

My information is not official, but Indian and soldier talk, and it is not my intention to vouch for all of it, but I give the story as I have gleaned it from different sources the last 20 years....

... Arriving at the designated time and place of meeting, the commander of the American forces with his staff rode forth to meet the commander of the British. What was the surprise and chagrin of our warriors when, up to the agreed locality rode a solitary mounted police sergeant. Asked if he was the detachment of British troops he replied, "No, indeed, I have with me one policeman. I left him in camp washing the breakfast dishes."

... The Canadians evidently did not use much effort to retain their new settlers for the Indians came back and many families with their tents, horses and equipment went through my home town of Box Elder before the soldiers returned to Fort Assiniboine...

... Two of the principal advocates of the Indians were W. M. Bole of The Great Falls Tribune, and Theodore Gibson, also of Great Falls. They consistently espoused the cause of these people, but without much success until the opening of the Assiniboine military reservation in Hill County to settlement, when they succeeded in getting set aside some

two and a half townships of this reservation for the establishment of an agency and home for them. The Indian reserve was named Rocky Boy after the aged Chieftain. Poor Rocky Boy had a little better luck than Moses, for he lived to enter the Promised Land and lived for a year or two after the reservation was set aside for his people.

The family history of the members of the tribe was taken in May, 1917. The roll was approved by Secretary Franklin K. Lane July 16, 1917. The reserve was set aside in 1916, and the intervening time being utilized to enable the scattered families to gather from all portions of Montana. When finally completed the total number of members was about 450. The population at this time is about 490.

... John B. Parker of the Indian service took charge of the reservation in May, 1917, for the Indian Department. At that time the only buildings were a few log huts that the Indians had built to winter in, the previous winter while they were gathering. Mr. Parker was compelled to reside in one of these cabins till such time as he could build quarters. The contrast between this first effort of the Indians without direction, and the present splendid though modest agency is rather surprising to anyone who had not visited the agency since that time.

... Much has been published recently in the Montana papers about the progress of the other northern Indians in the business of agriculture, but it is my firm belief that no people in modern times have made more progress from a wandering, starved and degraded tribe to an almost self-supporting position in the brief period of seven years, that period, as well, being one of adverse climatic and marketing conditions for all who have been engaged in farming pursuits.



Fencing on Rocky Boy Reservation

... Briefly, I will sketch what has been accomplished with and for these people.

In 1917, the reservation was fenced, the money coming from the reimbursable fund of the Indian Department. The fence is 66 miles in length and consists of four strands of wire. The posts are a rod apart and all labor of cutting the posts, digging the holes and putting up the fence was done with Indian labor under the direction and supervision of Superintendent Parker.

That same year the Indians raised some 400 bushels of grain and cut and stacked about 450 tons of wild hay. This hay was sold to the late L. L. Sprinkle who has rented the unoccupied portion of the reserve for grazing purposes.

I remember distinctly the first load of wheat brought to Box Elder. The grower was an Indian named Well-Off-Man, and his crop amounted to the sum of \$28....

... In 1918, the reservation produced about 1,200 bushels of grain and 500 tons of wild hay.

In 1919, 2,000 bushels of grain and 600 tons of hay were raised. This being a dry year, it is but truthful to state that much of the hay was brushy and of poor quality.

In 1920, 4,000 bushels of grain and 550 tons of hay were raised.

In 1921, 8,000 bushels of grain and 500 tons of hay were raised.

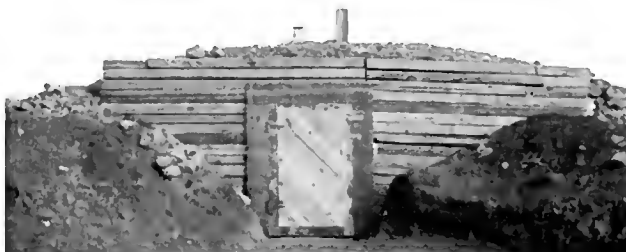
In 192[3], 14,000 bushels of grain and 600 tons of hay were harvested.

In 1923, 16,000 bushels of grain and 500 tons of hay were raised. It is only fair to these farmers to state that nearly one-fourth of the crop was destroyed by hail and

grasshoppers. The land is also becoming somewhat infested with wild oats and other weeds. The Indians are beginning to learn that something more is necessary to produce a crop than plowing and seeding.

... The building[s] now erected at the agency are four employees quarters; one police quarter; one administration building; one concrete jail, but empty most of the time, I am glad to state; one barn; one machine shed; one blacksmith shop; one warehouse; two root cellars, and a school house, 24 x 60 feet.

... The school building contains a recitation room 24 x 24 feet, dining room 20 x 24 feet, pupils' kitchen, 12 x 8 feet. The children are given a warm meal at noon, the Superintendent raising the vegetables on the agency gardens and the department furnishing the rations. There are 40 pupils attending. The school is presided over by Miss Coulter.



Root cellar on Rocky Boy reservation

All the buildings are constructed of log with shingle roof. All the building operations, from getting out and hewing the logs, to finishing the interiors, has been done via Indian labor under the direction and supervision of the Superintendent. The buildings are sightly and the work is well and skillfully done. Mr. Parker tells me that they contemplate installing a water system next year.

... The post office is located in the Mission building. The women of the reservation are taught to sew among other social activities, and Mr. Burroughs has secured a market for bead work so the workers derive considerable revenue in the course of a year through the instruction and help of the association.

... The Catholics have had allotted to them four acres of ground on which to build. They have no structure as yet, but the Rev. Father Corbett of Havre holds services about once a month for the adherents of that faith.

The reservation is situated in [the] Bear Paw Mountains, about 16 miles from Box Elder and 25 or 30 from Havre. It contains much beautiful and picturesque scenery and is in a fertile section. The rainfall in these mountains is greater than on the plains and this no doubt accounts for the success of these people in raising crops....

With the camping and play ground set aside by Congress on Beaver Creek for the use of tourists east of the Indian reservation, we believe the quaint ways of these people and the beauty of the scenery in the Bear Paw Mountains will bring many visitors.... The roads from either Box Elder or Havre are excellent in the summer season.

300 Indians Due Here for Big Pow Wow

(Havre Daily Promoter, July 2, 1924)

Three hundred Indians from the Rocky Boy Reservation will attend the celebration the Fourth of July.

They will have their camping grounds south of the Sacred Heart Hospital. In connection with the Elks celebration they will have a barbeque, Indian dances, horse races, and will all be dressed in their native costumes.

Mr. Finebow and Wm. Buffalo, two officers were sent to Havre yesterday to make arrangements for final grounds.

Indians Dance for Travelers on No. 1

(Havre Daily Promoter, July 4, 1924)

One hundred of the finest and most graceful dancers of the Rocky Boy Indians held a Pow-wow for the travelers and visiting Elks who arrived on train number one yesterday afternoon.

Dressed in full regalia, beads, war paint, furs, blankets, and feathers, the "Noble Redmen" was in all his glory and danced and sang to the delight of the hundreds who gathered at the station.

The Rocky Boy Indians were most obliging and danced encore after encore to please those from the east and the local people who never before had witnessed such a spectacle.

Leaving the depot the Indians were marched up to the dance pavilion by Chief of Police James Moran and held another long Pow-wow on the dance floor. Speed Currin of Milwaukee, who will box Johnny Schauers this afternoon was working out at the time and from all appearances was not used to the "west as it really is" for he soon stopped.

9000 Indians in State Can Vote

(Box Elder Valley Press, July 18, 1924)

[The] only provision is that they be native born. This fall will be the first time the Indians have enjoyed the rights of suffrage.

Approximately 9,000 Indians in the Treasure State may vote according to a communication received by Robert Yellowtail of Wyola, from Washington D. C. The text of the letter follows:

"As a result of the signing of the Indian Citizenship Act by President Coolidge, every native born Indian in this country is made a citizen of the United States," said Charles H. Burke, Commissioner of the Bureau of Indian Affairs. "The number of Indians given citizenship by the new legislation," he continued, "is approximately 126,000. There are 200,000 Indians who have already been made citizens by various Acts passed by Congress in the past..."

Commissioner Burke further stated that the granting of citizenship does not remove the restrictions on the lands of the Indians now under government guardianship, the Supreme Court of the United States having held that ward ship is not inconsistent with citizenship.

The Bill providing citizenship for Indians, as originally introduced in the House of Representatives, authorized the Secretary of the Interior in his discretion, to issue certificates of citizenship to Indians who made application for them. It was amended in the Senate to grant citizenship outright to all non-citizen Indians; and this amendment was finally adopted by the house. President Coolidge signed the legislation as amended.

A provision in the act granting citizenship to all the Indians of the United States stipulates that the Indians' rights to tribal and other property shall not be impaired or otherwise affected.

According to the census reports, there are 12,800 Indians in Montana, and as practically all of them were born within the United States, the voting population will be greatly increased at the next general election. Just what proportion of this number are over the age of 21 years, has not yet been determined, but it is probable that around 9,000 in the state, and between 1,000 and 1,100 in Big Horn County. If they all register, they will cut a considerable figure in the result this fall.

Indians Moved to Reservation
(*Box Elder Valley Press*, June 26, 1925)

... Rocky Boy's tribesmen Convinced that they can no longer live like they did before the white man came....

All but four families have left Great Falls. These families are employed, however, and are willing to work. All children of school age have been sent north where they may get schooling. Some of the Indians went to Chinook to work in the sugar beet fields, but it is not believed they will return to Great Falls.

According to John D. Keeley, superintendent of the Rocky Boy Agency, who has returned to his post after a short conference with Mrs. Harriet Carrier, Executive Secretary of the Red Cross in Great Falls, and active in persuading the Indians to move to the reservation, the acreage under cultivation in the reservation has increased 25 per cent with the arrival of more Indians.

Rocky Boy's tribe had left Great Falls before temporarily, and returned. ... There were 53 adult Indians in the Electric City when they were persuaded to leave.



One of the fine gardens on the Rocky Boy Reservation

**Rocky Boy Indians Stage First
of Garden Shows**

(*Havre Daily Promoter*,
September 4, 1925)

... With hundreds of entries, including many different varieties of vegetables, the first garden truck exhibit was held yesterday at the Rocky Boy Indian Reservation under the supervision of County Agent E. B. Duncan, who judged the exhibits.

Each contestant had 15 different kinds of garden produce entered which was raised on an eighth of an acre garden plot on the reservation. First prize, a heifer, was won by Martin Mitchell, second prize, a pig, was won by Mrs. Boneau and B. Samatt and W. Marsett tied for third honors and split the prize, six hens, between them.

The exhibits were of a very high grade and would win honors at the state fair County Agent Duncan said. The wheat crop on the reservation is also declared to be excellent, and will average many bushels to the acre. The agent last year purchased 600 bushels of Marquis Wheat which was used by the Indians in sowing their crops.

The first summer fallow to be done on the reservation will be finished within a few weeks. This work was started under the direction of County Agent Duncan who has taken an active interest in the farm work on the reservation.

Montana Indian Congress at Helena
(*Hill County Democrat*, November 3, 1925)

A congress of representatives of all the Indian tribes of Montana was held in Helena yesterday to consider matters of importance to the several tribes, under the direct of A. A. Grorud.

The Rocky Boy Indians had three representatives at the conference. Those attending being Chief Day Child, Chief Kennewash and Jim Denny

The delegates meeting in Helena will represent some 9000 Indians and it is reported that matters pertaining to their treatment during the past several years by the department will be discussed and considered.

13 Charges Filed Against Burke by Indians (*Havre Daily Promoter*, November 7, 1925)

(Helena, Nov 3) Charges preferred by the Indians of Montana against Hon. Charles H. Burke, Commissioner, of Indian Affairs contain many grave clauses. Representatives of the seven tribes, meeting here recently with their counsel, Attorney A. A. Grorud of Helena, to form a state association to secure redress for grievances, went deeply into the alleged misconduct of their affairs by Commissioner Burke and on conclusion of their conference, forwarded the following protest to Washington:

Helena, Mont. Nov. 3, 1925

To President Coolidge, Executive Mansion, Washington, D. C.:

Your Excellency,

We the undersigned, duly appoint and authorize delegates in Montana, to wit: Flathead Confederated Tribes, Blackfeet, Rocky Boy, Fort Belknap, Cheyenne, Crow, Sioux, Assiniboiné, and other tribes residing on the Fort Peck Reservation, duly assembled in convention on the third day of November, 1925, respectfully request the removal of Mr. Charles H. Burke as Commissioner of Indian Affairs, on the following grounds:

1. That said Burke has knowingly, intentionally and oppressively permitted the property of the Indian to be misappropriated, wasted and squandered.

2. That said Burke has deliberately, arbitrarily and wantonly failed to safeguard the property and other rights of the Indians.

3. That said Burke has violated his duty as Commissioner of Indian Affairs in administering his guardianship over the Indians, in that whenever the occasion arose, his attitude and prejudice is always against the welfare and benefit of his wards, the Indians.

4. That said Burke has failed, neglected and refused to honestly and properly consider matters of great importance complained of.

5. That said Burke is biased and prejudiced against those who dare to expose his arbitrary acts and metes out unjust and unreasonable punishment to them.

6. That said Burke has, is, and deliberately and maliciously by way of punishment to Indians, withheld tribal payments.

7. That said Burke is depriving the Indian children of their right to attend public schools.

8. That said Burke has with his consent and knowledge permitted orphan children to be adopted and their property wasted and squandered

9. That said Burke has allowed clerks and employees to remain in the service of the Blackfeet reservation after charges of immoral conduct have been preferred and due proof thereof submitted to him.

10. That said Burke has wantonly, oppressively and arbitrarily ignored the mandate and wishes of the Assiniboiné Tribe in the selection of its attorneys and has without authority forced an attorney's contract upon said tribe.

11. That said Burke has and is endeavoring to destroy, the natural resources belonging to the various tribes.

12. That said Burke has knowingly, willfully and intentionally misrepresented and deceived committees and members of congress as to the true condition of the Indians.

13. That said Burke has permitted and encouraged superintendents of Indian agencies to spend large sums of money in taking Indians about the country and taking Indians away from their work and exhibiting them to the public for their selfish purposes and other and political purposes.

We respectfully request that an impartial investigation be made of the above charges and that we be given an opportunity to prove said charges and that the Indian Bureau be not allowed to investigate itself.

Indians Will Meet After [Commissioner Burke] Answers Their Charges

(Havre Daily Promoter, November 11, 1925)

Helena, Nov. 9. Another meeting of representatives of the Indian tribes in Montana is to be held here after Commissioner C.H. Burke, of the Indian bureau has formally answered charges preferred at a recent gathering of the tribes. Their newly formed state organization, it is learned, merely took recess, pending action by Burke, or by President Coolidge to whom a formal communication, asking the Commissioner's removal, has been forwarded.

A. A. Grorud of Helena is acting as representative of the Indians who claim to have their tribes solidly behind them in the battle. It is said that if the president ignores the communication, Montana's delegation in Congress will be asked to take action.

Charles H. Burke Answers Charge of Indians

(Havre Daily Promoter, November, 18, 1925)

Washington, Nov. 17. (AP) Charles H. Burke, Commissioner of Indian Affairs, today declared an inquiry was conducted by his office into charges against it contained in a recent petition signed by several Montana Indians and sent to President Coolidge.

They had shown that they were initiated at a meeting of 14 Montana tribes...

Shotwell is New Rocky Boy Reservation Agent

(Hill County Democrat, March 2, 1926)

L. W. Shotwell arrived a short time ago to take charge of the Rocky Boy Agency to replace J. D. Kelley who had been agent for the past three years.

Mr. Shotwell came to Montana from the Walker River Agency on the Paiute Indian Reservation in Arizona.

[Editor's note: Walker River Paiute Reservation is located in Nevada.]

Seven Indian Tribes to Meet

(Havre Daily Promoter, April 22, 1926)

Helena, April 22. (AP)—Several hundred Indians representing seven tribes included in the Indian Protective Association of Montana will meet in Helena in July, A. A. Grorud, counsel for the various tribes said today. In addition to members of the Flathead, Blackfeet, Rocky Boy, Fort Belknap, Fort Peck, Crow and Northern Cheyenne tribes, it is possible that a delegation of Indians from South Dakota will be present as they are said to be keenly interested in the Montana movement.

Reports will be received from delegates now attending conferences at Washington, D. C., and other matters of vital importance will be threshed out and appropriate action taken, Mr. Grorud said.

Rocky Boy Indians Will Hold Annual Sun Dance June 21

(Havre Daily Promoter, May 5, 1926)

The annual Sun Dance of the Rocky Boy Indians will be held on the reservation beginning June 21 and lasting until June 27

The Sun Dance is the most picturesque dance of the Indians. They call it the "Thirsty Dance" and worship the Thunder Bird, which personifies for them the Great Spirit. The dance will be given with all the ceremony of the old tribal traditions.

This year's Sun Dance may be the last that will ever be held as the Commissioner of Indian Affairs is endeavoring to put a stop to it.

Indian Artist Exhibiting Work

(Havre Daily Promoter, May 27, 1926)

Charles Topsy, a 20 year old Indian from the Rocky Boy Reservation, has a number of his drawings on display at the Evan Jones shoe shop on Fourth Avenue.

Topsy shows a great deal of promise. He has never had a lesson in drawing in his life and his education has been limited to a year and a half.

His drawings are of Indian life and he is particularly good in action pictures of horses. While he works rapidly he is painstaking in his faithfulness to detail. Such talent developed might give Havre an artist who could conserve the romance and traditions of the plains Indians.

Indians to Meet at Helena Soon

(Laredo Tribune, June 5, 1926)

... The second annual meeting of the Indian Protective Association of Montana will be held in Helena, July 15, President Caville Dupuis has announced. Delegates from five great Montana tribes, representing the Flathead, Blackfeet, Rocky Boy, Fort Belknap, Fort Peck and Northern Cheyenne Indians will attend....

Formal and confidential reports covering Indian affairs will be presented at this meeting. The association also, at that time, will take up the endorsement of political candidates and perfect an organization, as it is possible the tribes may place several candidates of their own in the field. A. A. Grorud, counsel for various tribes said recently.

Thomas Burland, secretary of the association, who recently returned from Washington, D. C., attended the conference at Helena of various members of the Flathead Tribe, headed by Frank Kirkpatrick.

Tribes are awaiting the return from Washington, D. C., of Meade Steele, one of the outstanding leaders of the association. His report is awaited with particular interest leaders say. All reports are now being compiled and threshed out in the various tribal councils for presentation, discussion and action at the Helena meeting.

"The July meeting will be an outstanding one in the history of Indian affairs in Montana," said President Dupuis. "We are now organized and functioning as never before."...

The Rocky Boys

(Hill County Democrat, May 3, 1927) By Mrs. M. E. Plassmann

A couple of years ago, I, with a party of picnickers, rode over the wind-swept plain south of Havre, and then towards that singular mountain chain, first known as the Bear's Paw. ...

... Wishing to learn present conditions there, and pass the information gained on to the Montana public, I wrote to the missionary, Mr. Elmer Burroughs, who kindly supplied me with the subjoined facts.

"For over 45 years, the National Indian Association has been seeking out tribes or bands of United States Indians among whom no missionary had labored; ... This pioneer work in general has consisted in visiting the sick, giving simple remedies, providing food suitable for the suffering ones, helping the poor, holding English classes where advisable, and encouraging and helping with the native arts, as well as the usual church and Sabbath school services. These endeavors all require buildings, cows, gardens, missionaries, and money. The National Indian Association is an organization recognized by the Indian Department as one very beneficial and uplifting to the Indians...."

"Mrs. Burroughs and I were in Home Missionary work under the Presbyterian board in Saskatchewan, Canada had been there for three years, when word reached us through the Student Volunteer Movement Board of an open door to work among the ... Indians in Montana. Having had a desire for some time to work among Indians, this was welcome news to us."

Mr. Burroughs made the trip from Saskatchewan to the agency on horseback, a distance of over three hundred miles. His wife and little girl made the journey by train. He has been at the Rocky Boy Agency for seven years, and is well qualified in every way for the position he occupies....

"... By Christmas the first year we had three good, substantial buildings nearly completed, a barn, house and chapel.

... The chapel was opened in February, 1921, and there was the good attendance at the first meeting which might have been expected. Indians, like white people, are delighted with anything novel, and every Sunday since then services have been held. After a few years, a Sunday school was organized, with a fair attendance, except in the summer time, when the call of the outdoors is too strong to be resisted by these children of Nature; but they always look forward with pleasure to the annual Sunday school picnic.

"Besides the religious services," Mr. Burroughs states, "we have a boys' club, girls' club, women's meetings weekly, and night school for the young men three nights a week. Rocky Boy post office is at the mission. ... The past year this beadwork money [\$2,000.00] was especially welcome because of the drought and poor crops."

"The winter just closing has perhaps been the hardest these Indians have experienced these six or seven years." Some aid was received from the National Indian Association which sent money that was expended for provisions Mr. Burroughs gave to the Indians... The superintendent also provided the able bodied men with work, when possible. But this was not sufficient to meet the need of all...."

Appropriations are being cut down by the Indian Department, with the laudable purpose of making the Indians self-supporting, but the amount is not adequate for those unable from any cause to work.

"More acres farmed each year, better yields than the past season, mixed farming and the raising of chickens, sheep and cattle will mean better times for our people. The Superintendent and farmer are interesting the Indians in this division. But again, I must say this has been a very, very hard winter for these poor folks, and I am glad the mission has had a little part in relieving the want and suffering."

Mr. Burroughs speaks in the highest terms of the work of former superintendents, and says that L. W. Shotwell, the present Superintendent, "with his good staff of assistants in office, school, and about the agency, is seeing some satisfactory responses on the part of the school children, farmers and stock raisers. A good two-room schoolhouse with two teachers, good warehouse and reservation granary, office building clerk and teachers' home grace the agency grounds. We have a splendid contract physician, Dr. Mackenzie, of Big Sandy, and rumor has it that before another winter we may have a field nurse, and small hospital quarters for cases of severe sickness. With better farming seasons, diligence and continued force of good government workers, the Rocky Boy Band of Crees and Chippewas should come to better things.

... If the state cannot extend aid to these needy ones, individuals can do so in different ways. They can patronize the industries, as for instance, purchase the beautiful beadwork made by the women, or they can contribute money directly to Rev. Elmer Burroughs at Rocky ... Would it not be more consonant with Scriptural teachings if we first relieve the needs of our own, before aiding foreign missions? ...

Rocky Boy Reservation Opened to Lease (*Havre Daily News Promoter*, February 6, 1928)

The Havre Daily News Promoter has received from L. W. Shotwell, Superintendent of the Rocky Boy Reservation ..., a copy of the order opening for prospecting and mining unallotted land on the reservation. The order shows:

"United States Department of the Interior. Office of Indian Affairs. Washington. December 23, 1[9]27.

Section 26 of the Act of June 30, 119 (41 Stat. L., 31), amended December 16, 1926, authorizes location of mining claims by citizens of the United States on unallotted lands of Indian Reservations, after such lands shall have been declared by the Secretary of the Interior to be subject to exploration for the discovery of gold, silver, copper, and other valuable, metalliferous minerals and non-metalliferous minerals, not including oil and gas. Should minerals be found locators have the privilege, within one year, of entering into a lease covering the land located.

"In accordance therewith I hereby declare all unallotted lands not heretofore opened to prospecting and lease, on the Rocky Boy's Indian Reservation, Montana, subject to exploration on and after 12 o'clock noon, December 10, 1927, and with the exception of such land therein as may, contain springs, water holes, or other bodies of water, subject to location and lease.

JOHN H. EDWARDS, Assistant Secretary

Indian Garden Club Starts Expansion in Club Work for Year (*Hill County Democrat*, March 30, 1928)

Fifteen boys between 10 and [?] years of age have been organized into a garden club at Rocky Boy... The club organized under Frank Reid as local leader, will be known as the Centennial Boys' Garden Club. Other clubs planned under the program outlined will work in the fields of swine, sheep, wheat, corn, potato, turkey, capon and clothing clubs.

Most of these have been active before but present plans call for a wider range of work, including a larger membership than before....



A garden being worked on the Rocky Boy Reservation

Construction of Road Across Reservation Assured by Congress

(Hill County Democrat, June 15, 1928)



Road development on the Rocky Boy Reservation

Construction of the proposed highway across the Rocky Boy Reservation and connection with Hill County roads on one side and Blaine County roads on the east is assured with the passage of the last appropriation bill by the Senate just before adjournment. The bill as passed was approved by the Department of the Interior before it

went before either house of Congress.

No provision is made for individual projects [?] which are lumped into one gross appropriation for such work. The road is assured however by the department, which has designated \$8500 for the work.

L. W. Shotwell, Superintendent of the reservation, states that work on the road will begin at once with all Indian labor being used. The Indians are free at this time of the year to do work of this sort. Approximately seven miles of construction will be necessary while Hill County will build in from the Beaver Creek road, and Blaine County will connect the eastern road with county highways on that side, making a through highway from east to west.

School System at Rocky Boy Enlarged

(Havre News Promoter, June 17, 1928)

The Rocky Boy Indian school system will be extended this summer. Work on the construction of a new two story brick building north of the post will start immediately. The classrooms will be on the first floor and the dormitory room on the second floor; work will be finished by the beginning of the next school term.

Bus lines have been planned for the schools which will make it possible for more of the children to attend school while staying at home. This will do away with the large encampment of Indians around the post, which seemed necessary with only one school.

Fishing Permits Required on Rocky Boy Reservation

(Havre News Promoter, June 17, 1928)

Special permits are required for persons wishing to fish on the Rocky Boy Indian Reservation. These may be received from L. W. Shotwell, Superintendent at the Agency. The permit will cost 50 cents and must be secured before any fishing is done.

Rocky Boys Hold Sun Dance Starting Tomorrow

(Hill County Democrat, June 26, 1928)

The ancient Sun Dance, ceremonial of practically all the plains Indians, and a special favorite with the Sioux tribes, will be given on the Rocky Boy Reservation Wednesday and Thursday, according to L. W. Shotwell, Superintendent of the reservation. ...

Indian School Compared With Small City's

(Havre News Promoter, October, 2, 1928)

Completion of the new school at the Rocky Boy Indian Reservation puts that territory in comparison with the schools of a moderate sized city educationally, according to J. C. Davenport of Washington who visited the reservation this week.

Mr. Davenport was accompanied by C. V. Peel and Col. Folsom and they were doing auditing work at the reservation.

Johnson Plans Indian Agricultural Program

(Hill County Democrat, April 9, 1929)

State Agricultural Director Johnson, who has charge of all agricultural work of Indians, arrived at Havre Saturday to outline a program for the Rocky Boy Reservation. Paul Stafford, agent at the Fort Belknap Reservation assisted in outlining the program.

Ben Daggett, county agent of Hill County, is interested in starting a 4-H club program at the reservation.

4-H Club Started At Indian Reservation

(Hill County Democrat, April 19, 1929)

Miss Ruth Russ, nurse at the Rock Boy Indian Reservation, is starting a 4-H clothing club at the reservation among the Indian women. She has sixteen members as a nucleus of the club.

Miss Russ received 4-H club information and literature at the county agent's office Thursday and plans to start the club right away.

A poultry club has been started among the Indian boys of the reservation with 35 boys as members. Frank Reid is their local leader.



4-H on Rocky Boy Reservation

Sun Dance Given Last Week at the Rocky Boy Reservation Lasted Full Week at Special Camp on Reserve

(Havre Daily News, July 7, 1929)

To the tune of the [drums] ... about thirty-five Indians on the Rocky Boy Reservation danced the Sun Dance this last week in a camp of over 150 tents and tepees set up in a large circle around the main lodge.

The annual religious ceremony began Monday with the moving in of people from all over the reservation and from many points outside, especially from Canada. The opening ceremony began with the coyote hunt in which the old men of the tribe came down from the hills....

The dance ended Thursday at 4 o'clock. The purpose of the dance is either for repentance or for the fulfillment of a vow made probably at the bedside of a sick relative....

During Thursday afternoon the young boys entertained with riding bucking horses, lassoing, and bareback riding. In the evening the "breed" dance is held in a circle formed by wagons placed end to end. The grass dance on Friday was entered by all the Indians in their most gala attire and the festivities closed Saturday with races both on foot and on horseback. Everything was over then but moving back to their homes and resuming the work of summer.

Major Inspects Indian Agency

(Havre Daily News, January 19, 1930)

Major F. C. Campbell, a District Superintendent specializing in industries, for the Bureau of Indian Affairs, for the Department of Montana, North Dakota, Wyoming and New Mexico, spent the past two days at the Rocky Boy Agency in the southern part of Hill County, with Sup. Earl Wooldridge, on an inspecting trip.... Major Campbell's work at this time is in connection with the placing of Indians in vocational work both on and off the reservations...

Major Campbell states that at the present time there are about 500 Rocky Boy Indians on the agency, these Indians being Chippewa Cree combination, who never before had a reservation until assigned the territory now occupied by the Rocky Boy Agency south of Box Elder....

A portable saw mill has been installed on the agency, and the Indians are getting out the logs for houses, which are being erected under the supervision of the Superintendent.

The Indians are being introduced to the stock business, most of them being interested in cattle. Six of the Indians have started the sheep business on a small scale, while eight more have their applications in. The Indians pay for the sheep (they are started with 30 head) out of their profits over a five year period. One dollar is held out of the proceeds of the wool of each sheep, and \$1 held from the sale, of each lamb, the balance going to the owner. Cattle are sold them on the same terms.

A campaign is now under way to get some poultry established on the reservation. An incubator will be installed, a chicken house built, and it is expected that this summer will see a large increase in the number of Indian families in the poultry business. An effort is also being made to insist that each family have its own garden, producing their own food as far as possible. The children now have school advantages. Health conditions are improving. The resident nurse has just been transferred to Pueblo, but a new nurse will be assigned shortly, the matron now substituting in that work until the new nurse arrives...

Rocky Boy Clothing Club Starts (*Havre Daily News*, May 17, 1930)

The Bear Paw Clothing Club at the Rocky Boy Agency has organized for its second year's work, and already held two meetings. This club has a membership of ten. The officers for this year are Stella Otino, president, Ruby Chief Goes Out, vice president; Agnes Gopher, secretary. Mrs. C. Tracy is the local leader, assisted by Miss Alice Whiter.

Special Prizes will be Given at Fair for Best Indian Bead Work (*Havre Daily News*, August 20, 1930)

For the first time in the history of the Hill County Fair prizes will be given for the best Indian beadwork, tanned skins and other native hand work, the premiums amounting in all to over \$71.

The Rocky Boy Indians will be the only tribe to exhibit. Their designs are what is known as the geometric type as contrasted with the floral designs used by many Plains Indians. One of the most interesting and complete collections of local Indian bead work in Havre is owned, by L. K. Devlin of this city.

Six entries have been registered in the Indian teepee race for which prizes of \$10, \$5 and \$2.50 are offered. The Rocky Boy Indians are also bringing to the fair a miniature Indian village which is perfect in every detail and will add greatly to their display of Native handwork.

Final Plans for Rocky Boy Fair Being Completed (*Havre Daily News*, February 20, 1931)

...Arrangements are being made for a mid-winter fair to be held at the Rocky Boy Indian Agency south of Havre on March 3 and 4. This will be one of a series of fairs at the Indian agencies in Northern Montana, others being held at Browning, Fort Belknap, and Fort Peck.

The fair will offer a wide variety of exhibits including school displays, showing of agricultural and stock raising work, poultry and tame rabbit displays....

Isaacs to Talk at Indian Fair
(*Havre Daily News*, February 27, 1931)

Plans for the mid-winter fair, to be held at the Rocky Boy Indian agency, March 3 and 4, include on the program addresses by E. E. Isaacs, horticulturalist, on "the raising of potatoes and gardens"; a talk by M. A. Bell, of the North Montana branch experiment station on feeds and forage crops; and a discussion of swine raising by E. Sandberg, county agent....

Special Indian Races at Fair August 18 To 22
(*Havre Daily News*, August 11, 193?)

"Let mother do it," was the old time motto of the Indian, and just how mother did it will be shown at the Hill County Fair, when the Indian women will do a daily wagon race which will include the setting up of a tepee and starting the camp life after a day on the road. Horses participating in this race will be changed each day.

Arrangements for the participation of the Rocky Boy Indians in the racing program of the Hill County Fair were about completed on Monday morning, when Chief Samatt and others conferred with Earl Bronson, Secretary for the Hill County Fair.

Another unique Indian race will be that of old men, over 60 years of age, in war paint and war regalia, who will race daily, horses being changed each day....

Rocky Boy Indian Has All of the Answers in Helena
(*Havre Daily News*, September 24, 1953)

HELENA (AP)—City-county sanitarian Richard D. Flemming humorously admitted Thursday he has made a strategic withdrawal in efforts to remove a three tepee Indian village from the city limits.

"I am going to have to study the white man's books some more before I tangle again with the sachems of that layout," Fleming said.

Flemming and Jack Lange, assistant city engineer, made a call on the soft but firm-spoken village spokesman, Jack Denny, Tuesday. They met on Denny's grounds in the area of Cole and Cherry Streets north of the railway right-of-way.

"We were met at the head tepee door by Denny. Who seemed to know the purpose of our visit," Flemming explained. The police had been to see him before us. Denny told us in a firm voice that his people owned the land all ten lots of it. Not only that, but under the terms of an old treaty Chippewa Indian firefighters had a right to set up camp where they pleased. "They were fighting the White man's fire northwest of Helena and this was their family camp. They're taking care of their garbage just as well as many others in the area and their sanitation facilities were as adequate as others.

Denny told us, "I suppose you came here to kick us off," and that was our general idea. He told us if we wanted the land we would pay for it.

He wanted to know why he couldn't come to town to live on his own property. He also gave us a discourse on how God took care of their rights even if we didn't.

He mentioned the Oklahoma oil wells found on Indian land the White man didn't want and now the finding of uranium mines on other lands to which the Indian had been shunted.

"When we asked Denny if he had a building permit, he told us that he hadn't erected a building and furthermore he didn't intend to stay. When the work on the fire was done, Denny said his people were going to pick potatoes in Helena Valley.

"We will not be welfare charges," Denny said. "When our work is done we plan to return to the Rocky Boy Reservation."

"We left," Flemming, concluded, "as gracefully as possible."

Reservation Creates Disease Control Area

(Havre Independent, April 15, 1954)

Petitions for the creation of a Disease Control Area have been signed by 100 per cent of the stockowners on the Rocky Boy's Indian Reservation according to R. F. Rasmusson, Hill County extension agent. These signatures have been obtained in connection with the program being carried out to include all of Hill County in a Brucellosis control program. The sign-up on the reservation was in charge of Joe Demontiney, Chairman of the Tribal Council, and Archie Perry, Farm Management Supervisor.

... When 75 per cent of the stock-growers owning 50 per cent of the stock in each of 75 per cent of the townships in the county have signed the petitions, the county is declared a Disease Control Area by the Livestock Sanitary Board and testing for Brucellosis can start. It is not expected that much testing for Brucellosis will be carried out until the fall of 1954...





Chippewa Cree Tribal Government



Written By Roger St. Pierre

Tribal Government

It seems the Tribal leadership among our Chippewa people has always consisted of one leader, main person, or under one Chief. This was the case of Rocky Boy because in 1906 he was asked to provide a list of all of his followers, or members of his tribe. He listed 109 names as members of his tribe, of which he was the Chief. On the other hand, the Cree people were under another type of leadership. There was one leader, or main Chief, but leading different smaller groups there were sub-chiefs.



Little Bear

At one time it was believed the Chief of all the Montana Cree was at Basin, Montana. His name was Little Bear. In 1896 Buffalo Coat was the sub-chief in charge of a group of about fifty Indians around the Great Falls. Ka-Nah-Bay-Zhic-Um (Long Hair) was the sub-chief around the Marias River area. Kah-Keesh-kah-Wash Chah-Bay-Wo was another sub-chief near Billings. Raining Bow or Rain of the Bow, Lucky Man, Mah-Chop, Pay-Pah-Mish-O-Wait, and Nan-Ome-Sha were other sub-chiefs of the Cree people in Montana.

Later, the Chippewas and the Crees came together to live at their first encampment along the creek bottom where the houses of Avis Morsette and the late Rose Bernard are now located. Early in the spring of 1916, all the people of the camp were called to a meeting at Rocky Boy's tent. There they discussed lands that could eventually become the Rocky Boy Indian Reservation. We might call this meeting the beginning of a form of government called the General Council.

After the reservation was established, it is not known how, when, or what type of government structure was created. However, we do know that a group of men (referred to as headmen) approved the May 30, 1917 Tentative Roll of Rocky Boy Indians. The Tentative Roll contained 658 names and was sent to Washington, D.C. for approval. From that roll, 206 names were eliminated as being ineligible; as a result the final roll included only 452 names.



Joe Big Sky and wife Small Face

On October 15, 1917 a letter was sent to the Indian Commissioner in Washington, D.C. that stated "we the undersigned headmen of the Rocky Boy Band of Indians in Montana have held a council and carefully considered the names on the final roll of the Rocky Boy Indians approved by the Secretary of the Interior on July 16, 1917 and we respectfully ask that the following names of Indians be added to the roll as they are recognized by us as being members of the Rocky Boy Band of Chippewa Indians." These headmen who held the council and signed the letter were: Ed Medicine, Big Wind, Joe Big Sky, Baptiste Samatt, Well Off Man, Walking Eagle, Peter Kennewash, Bow, Shorty Young Boy, John Gopher, Chief Goes Out, Fine Bow, and Leon Gardipee. The headmen requested that forty-six names be added to the roll. It is interesting to note that the forty-six names included several of the individuals who were



Peter Kennewash

declared ineligible three months earlier, as well as new names. It is clear that the headmen were either elected, appointed, or volunteers and they had a "council" meeting.

Around the beginning of 1934, officials within the BIA, from Washington,



Fine Bow

D.C., wanted Indians to have more control over their affairs. With that in mind, John Collier, who was Commissioner of Indian Affairs wrote a document entitled

The Indian Reorganization Act (IRA) which set forth the principles of self-government and self-determination for all Indian people in the United States. Under the IRA, Indians would write their own constitutions, forming their governing bodies.

In order to get tribes to approve the documents under the IRA (like the constitution), Collier promised that public lands would be added to the reservations of tribes who accepted the IRA. On the strength of that, the Chippewa Cree Tribe was one of the first tribes to adopt the IRA. The tribe voted 172 for and 7 against adopting the IRA. As a result of adopting the IRA, Collier held true, at least to part of that promise. That's when Gravel Coulee and

Williamson Range were purchased. But before this land would be added to the existing reservation, the government added another requirement. That was the tribe must adopt twenty-five additional families into the Chippewa Cree Tribe.

Within a year of adopting the IRA, the Chippewa Cree Tribe wrote and received approval of

Dan Belcourt

the Constitution. This newly written constitution was submitted to a vote of the people who voted on November 2, 1935 to approve the constitution by a vote of 128 for and 23 against. This became



Joe Corcoran

the governing document that dictates how the Chippewa Cree Tribe is structured and administered. This constitution was authored by thirteen individuals. These individuals were: Jim Denny, Joe Corcoran, Fred Nault, Frank Billy, Sam Denny, Jim Courchane, Four Souls, Dan Belcourt, Joe Big Sky, Dan Sangrey, John Parker,

Malcolm Mitchell, and Baptiste Samatt.

The 1934 constitution has always been referred to as The Buck Skin Book. Fred Nault said in a book he wrote that the only reason the constitution was referred to as The Buck Skin Book was because it was tan in color and looked like buckskin. The Buck Skin Book, among other things, sets the parameters within which the government can operate. The Constitution, or Buck Skin Book, has sections dealing with how individuals become members of the tribe, how lands will be handled, elections and nominations, business Committee vacancies, removal or recall of Business Committee members, powers of the Business Committee, referendums,



Baptiste Samatt and family



Fred Nault



Frank Billy

amendments, rights of members, and the judicial branch of government. It also outlines the organization of the governing body. Because the governing body is the wheel that makes the government operate, here is an overview of how the governing body was composed in the 1934 Constitution.

1. The governing body was called the Business Committee.
2. The governing body was a group of individuals who were elected from six districts.
3. The districts were: Sangrey, Haystack, Parker School, Agency, Duck Creek, and Sandy Creek.
4. Business Committee members were elected every year.
5. The Chairman was elected from within the Business Committee.

The Corporate Charter of the Chippewa Cree Tribe was adopted in 1936. The people voted on July 25, 1936 to approve the charter by a vote of 161 to 5. Based on this newly approved Tribal Constitution, Malcolm Mitchell was elected as the first Tribal Chairman of the Chippewa Cree Tribe. The elected official(s) would conduct meetings with the people who would gather at different houses within their district. The elected official would conduct his business at these house meetings and bring his district's feelings to a meeting where all the elected officials would gather. The elected officials would get paid ten dollars for each meeting they attended.

It goes without saying that times have changed since 1934. Although the 1934 Constitution was created to give the Tribe more sovereignty, the early elected officials were more of a formality than a governing body, because the BIA administered the programs and made the decisions. Today it is different. In 1993, the Chippewa Cree Tribe entered into a federally approved program known as Self Governance. Essentially, Self Governance means the Tribal Governing Body (Tribal Business Committee) takes control of the monies and programs that were previously managed by the Federal Government. Since the Business Committee began this Self Governance program, the Tribe now operates all of the BIA programs. These programs include: roads, forestry, natural resources, education, law and order, judicial, etc. In addition the Tribe now administers numerous state programs as well.

As mentioned above, The Buck Skin Book (1934 Constitution) was modified by the vote of the people on April 22, 1972. The major change was in the organization of the Governing Body. This included the Chairman running specifically for the Chairman position (no longer elected within the Committee), Business Committee members being elected at large (no more districts), terms of office extended to four years on staggered terms (no longer one year), and elections being held every two years. On January 6, 2004 another election was held to amend the Constitution. These new changes were approved by a vote of the people and unlike the previous amendment, did not concern the structure of the Governing Body. Rather these changes affected other aspects of the Constitution. These included the Tribal Council hiring the Tribal Judges, rather than being elected by the people, increasing fines and jail terms for Law and Order violations, not allowing convicted felons to be a candidate for elected positions, etc.

(Written by Roger St. Pierre and edited by Josh Golden)



These men wrote the Constitution and By-Laws of the Chippewa Cree Tribe. Standing far left: Frank Billy and Sam Denny. Front Left To Right: Reinhalt Brust, Chief Clerk for B.I.A, Jim Courchane, Four Souls, Dan Sangrey, and Fred Nault. Top Step Left To Right: John Parker, Mim Denny, Dan Belcourt, Joe Big Sky, Malcolm Mitchell, Baptiste Sammatt, Earl Wooldridge, Superintendent, and Joe Corcoran
PICTURE TAKEN 1936 IN FRONT OF OLD GYM.

**UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS**

**CONSTITUTION AND BYLAWS OF THE
CHIPPEWA CREE INDIANS OF THE
ROCKY BOY'S RESERVATION
MONTANA
APPROVED NOVEMBER 23, 1935
PREAMBLE**

We, the original and adopted members of the Rocky Boy's Band of Chippewas enrolled upon the Rocky Boy's Reservation in the State of Montana, in order to exercise our rights to self-government, to administer all tribal affairs to the best advantage of the individual members, and to preserve and increase our tribal resources, do ordain and establish this Constitution of the Chippewa Cree Tribe of the Rocky Boy's Reservation, Montana.

ARTICLE I - - - TERRITORY

The jurisdiction of the Chippewa Cree Tribe of the Rocky Boy's Reservation, Montana, shall extend to the territory within the Rocky Boy's Reservation as established by Act of September 7, 1916 (39 Stat. 739), amending the Act of February 11, 1915 (38 State. 807), in the State of Montana, and to such lands as have been or may hereafter be acquired and added to the Reservation by law.

ARTICLE II - - - MEMBERSHIP

SECTION 1. The membership of the Chippewa Cree Tribe shall consist as follows:

- (a) All members of the Rocky Boy's Band of Chippewas enrolled as of June 1, 1934.
- (b) All children born to any member of the Chippewa Cree Tribe of the Rocky Boy's Reservation who is a resident of the reservation at the time of the birth of said children.
- (c) All children of one-half or more Indian blood born to a non-resident member of the Tribe.

SECTION 2. Any Indian, one-half blood or more and a resident of Montana, not a member of any other reservation, may become a member of this organization provided that two-thirds or more of the eligible voters cast their ballots at such election, and provided further that two-thirds of those voting at such election vote in favor of such adoption. All elections to membership shall be confirmed by the Secretary of the Interior.

ARTICLE III - - - ORGANIZATION OF GOVERNING BODY

SECTION 1. The governing body of the Chippewa Cree Tribe shall be known as the "Business Committee."

SECTION 2. The Business Committee shall consist of eight (8) members and a Chairman all of whom shall be elected on an at-large basis. The Chairman shall file for that particular office.

SECTION 3. During the first regular meeting following certification of those committee

members elected at the biennial election, the Business Committee shall elect from within its own membership a Vice-Chairman and such officers and committees as it may deem necessary. The services of a Tribal Secretary-Treasurer shall be available to the committee. Such tribal employees shall be hired on the basis of an employment contract.

SECTION 4. The term of office of the Chairman and all other committee members shall be four (4) years, or until their successors are duly elected and installed.

Those members of the Business Committee who are in office on the effective date of this amendment shall continue to serve until their successors are duly elected at the November 1972 general election and installed in office. At that election a Chairman and eight (8) committee members shall be elected. The Chairman and four (4) committee members shall be elected for terms of four (4) years (November 1972 through November 1976 unless earlier removed from office). The remaining four (4) committee members shall be elected to serve for two (2) year terms. (November 1972 through November 1974 unless earlier removed from office). The differing lengths of terms shall apply only to the 1972 election for the purpose of establishing a system of staggered terms of office. Thereafter, all terms shall be for four (4) years. Primary elections shall be in October on even numbered years and general elections shall be in November of even numbered years. Those eight (8) candidates receiving the higher number of votes in the primary election will compete in the general election for the terms of office.

Candidates who wish to compete for the office of Chairman shall specifically file for that position for a four (4) year term. Those two (2) candidates receiving the higher number of votes in the primary election for Chairman will compete for Chairman in the general election for the term of office.

SECTION 5. The Business Committee shall be empowered to establish by resolution the rates of payment to cover necessary expenses of tribal officials and/or tribal employees in connection with their attending either local or distant meetings considered to be official tribal business. The Business Committee may change the rates of payment for such expenses. However, any increase or decrease in such rates shall not apply until one (1) year from the date the increase was approved.

ARTICLE IV - - - ELECTIONS AND NOMINATIONS

SECTION 1. Tribal members who are at least eighteen (18) years of age on election day shall be eligible to vote in tribal elections.

SECTION 2. To be eligible for membership on the Business Committee, candidates must have the following qualifications:

- (a) Be a member of the Tribe.
- (b) Must have physically resided within the general area which encompasses the main body of the reservation or on any land under the jurisdiction of the tribe for two (2) years immediately prior to the date of the general election.
- (c) Must be at least twenty-five (25) years of age on the date of the election.
- (d) Should a potential candidate have been convicted of a felony in any State or Federal court or convicted by tribal court of a misdemeanor involving dishonesty or bribery in handling tribal affairs, such persons shall not be entitled to be a candidate until five (5) years after

completion of his penalty.

- (e) If a candidate was ever convicted of use, possession or sale of illegal drugs in any State, Federal or tribal court, such persons shall not be entitled to be a candidate until five (5) years after completion of the penalty.

SECTION 3. Any member who wishes to file as a candidate for membership on the Business Committee, shall deposit with the Election Board a filing fee of \$15.00 (\$25.00 for the office of Chairman), to help defray election expenses. Such fee shall not be refunded unless the potential candidate fails to meet the qualifications. Procedures shall be set forth in the election ordinance regarding the Election Board's handling of funds received from filing fees. The filing fee may be adjusted by appropriate amendment to the election ordinance.

The Election Board shall be responsible for insuring that only persons who meet the qualifications are accepted as candidates for elective office.

SECTION 4. In filling the four (4) vacancies which will occur each two (2) years, not more than eight (8) candidates receiving the highest number of votes in the October primary election shall compete for those four (4) positions in the November general election. The four (4) candidates receiving the highest number of votes in the general election shall be elected. In filling the one (1) vacancy for Chairman which will be every four (4) years, not more than two (2) candidates receiving the highest number of votes in the October primary election shall compete for that one (1) Chairman position in the November general election.

The candidate receiving the highest number of votes in the general election shall be elected Chairman.

SECTION 5. Successful candidates shall be installed in office by the Chairman of the Election Board within fourteen (14) days following certification of results of the general election.

SECTION 6. There shall be an impartial Election Board consisting of five (5) members responsible for calling and conducting all tribal elections. Three (3) of the five (5) board members shall be those tribal members who are serving as the Election Board for the County election precinct No. 28 which includes the reservation.

The tribal members who constitute the precinct Election Board shall appoint two (2) other adult tribal members to serve with them for tribal election purposes. Those two (2) Board members shall meet the qualifications set forth in Article IV, Section 2 of this constitution and shall be subject to the provisions of Article V, Section 3.

In addition, the Tribal Secretary-Treasurer shall serve as clerk of the Election Board in a nonvoting capacity.

A board member shall not serve on the Business Committee and the Election Board at the same time. Should either of the two (2) non-precinct board members file as a candidate for any tribal elective office, they shall automatically lose their position on the Election Board. Should any of the other three (3) voting members of the Board file for tribal office, they shall request the County election officials to replace them with other tribal members.

The tribal Election Board shall be created within ten (10) days after the effective date of this

amendment. Initial appointments of the two (2) non-precinct members shall be: one (1) member for a two (2) year term and the other for a three (3) year term. Thereafter, as the terms expire, both appointments shall be for terms of three (3) years. Members may be appointed to successive terms. Appointments shall be made as provided in paragraph two of this Section.

SECTION 7. The specific dates of elections and the procedures for their conduct shall be set forth in an election ordinance which shall be drafted by the Election Board and approved by a majority vote of those participating in a tribal referendum called for that purpose by the Election Board pursuant to Article VIII,

Section 2.

Such ordinance shall include provisions for secret balloting, absentee voting, registration of voters, a procedure for resolving election disputes and compensation for election officials. Provisions shall also be included for an impartial interpreter at the polling place during voting hours to assist those voters requesting help in casting their ballots.

Wherever possible, the Election Board shall coordinate tribal elections with State and County elections.

ARTICLE V - - - VACANCIES, REMOVAL AND RECALL

SECTION 1. If any elective official shall die, resign, permanently leave the reservation, or shall be found guilty while in office of a felony or misdemeanor involving dishonesty in any Indian, State or Federal court, the Business Committee shall declare the position vacant and direct the Election Board to call a special election to fill such vacancy. The candidate receiving the highest number of votes shall be elected.

If six (6) months or less remain before the next primary election the vacated position shall remain vacant until it is filled at the general election following that primary, except as provided in Section 1 (f) of the bylaws.

SECTION 2. The Business Committee may by an affirmative vote of at least five (5) members expel any member for neglect of duty or gross misconduct provided that the accused member shall be given full and fair opportunity to reply to any and all charges at a designated committee meeting. It is further stipulated that any such member shall be given a written statement of the charges against him at least five (5) days before the meeting at which he is to appear.

SECTION 3. Upon receipt of a valid petition signed by registered voters equal in number to forty (40) percent of those who voted at the last election, it shall be the duty of the Election Board to call and conduct, within sixty (60) days, a recall election on any individual who fills an elective position. The provisions of this section shall also apply to those election board members indicated in Article IV, Section 6. A majority of those who participate in such election must favor recall in order for it to become effective provided those who vote constitute at least fifty (50) percent of the registered voters. Only one (1) recall attempt may be made for any tribal official during a given term of office. No recall petition shall be acted upon until at least six (6) months of the term has expired. No more than one (1) official at a time may be considered for recall. A recall election shall not be held if an election for that office is scheduled within ninety (90) days after filing the recall petition.

Should the recall be successful, the vacancy shall be filled as provided in Section 1 of this Article. Further details needed to carry out the intent of this Article shall be set forth in the tribal election ordinance.

ARTICLE VI - - - POWERS OF THE COMMITTEE

SECTION 1. The Business Committee shall exercise the following powers subject to any limitations imposed by the Statutes or the Constitution of the United States and subject further to all express restrictions upon such powers contained in this constitution and bylaws.

- (a) To negotiate with the Federal, State and local governments on behalf of the tribe and to advise and consult with representatives of the Interior Department on all activities of the Department that may affect the Rocky Boy's Reservation.
- (b) To employ legal counsel for the protection and advancement of the tribe and its members, the choice of counsel and the fixing of fees to be subject to the approval of the Secretary of the Interior.
- (c) To approve or veto any sale, disposition, lease or encumbrance of tribal lands, interests in lands or other tribal assets, including oil, gas, and minerals which may be authorized or executed by the Secretary of the Interior, or the Commissioner of Indian Affairs, or any other official or Agency of Government provided that no tribal lands shall ever be sold, encumbered, or leased for a period exceeding that permitted by existing law, except to the extent required to implement the provisions of the loan program designed to help purchase land in trust as set forth in the Act of April 11, 1970 (84 Stat. 120) provided such participation is permitted by the tribe's charter of incorporation.
- (d) To advise the heads of the various Federal departments and other governmental agencies with regard to all appropriation estimates prior to the submission of such estimates to the office of Management and Budget and to Congress.
- (e) To approve applications for selections of land in conformity with Article IX of this constitution.
- (f) To manage all economic affairs and enterprises of the tribe in accordance with the terms of the tribe's Federal Charter of incorporation.
- (g) To charter subordinate organizations for economic purposes and regulate the activities of all cooperative associations of members of the tribe.
- (h) To appropriate available tribal funds for tribal governmental operations except that any proposed expenditure exceeding the tribe's anticipated annual income shall be subject to approval by a referendum vote.
- (i) Future tribal income may be pledged by the Business Committee only in the manner authorized by Section 5(e) and 5(f) of the tribe's corporate charter.
- (j) To levy taxes upon members of the tribe and to levy taxes or license fees, subject to review by the Secretary of the Interior, upon nonmembers doing business within the reservation.
- (k) To enact resolutions or ordinances not inconsistent with Article II of this constitution governing tribal enrollment and abandonment of membership.
- (l) To encourage and foster the arts, crafts, culture, and traditions of the tribe.
- (m) To acquire and use for public purposes any part of a selection or land assignment provided that adequate compensation is paid by the Business Committee to the holder of such property.
- (n) To enact ordinances governing hunting and fishing within the confines of the reservation.
- (o) To delegate to subordinate boards or to cooperative associations which are open to all members of the tribe any of the foregoing powers, reserving the right to review any action

taken by virtue of such delegated power.

- (p) To enact ordinances including a comprehensive law and order code subject to approval by the Secretary of the Interior governing the conduct of tribal members and providing for maintenance of law and order. The code shall include such items listed here but not limited to: jurisdiction, court procedures, civil actions, domestic relations, sentences, criminal offenses, and organization and procedures of tribal police.

ARTICLE VII - - - POPULAR PARTICIPATION IN GOVERNMENT

SECTION 1. All regular meetings of the Business Committee shall be open to the public, but visitors may not interfere with proceedings, and may only speak with the consent of the Chairman.

SECTION 2. All resolutions and ordinances of the Business Committee shall be placed in writing and posted in public places, and copies shall also be placed with each committee member.

ARTICLE VIII - - - REFERENDUM

SECTION 1. Upon receipt of a valid petition signed by at least one-half (1/2) of the number who voted at the last election or upon the request of a majority of the members of the Business Committee as set forth in a resolution, it shall be the duty of the Election Board within sixty (60) days to submit to popular referendum any enacted or proposed ordinance or resolution of the Business Committee. The vote of a majority of those who cast ballots in such referendum shall be conclusive and binding on the committee provided at least three-fourths (3/4) of the registered voters participate in that referendum.

Any enactment which has been effective for at least six (6) months shall no longer be subject to referendum.

SECTION 2. For purpose of adopting or amending an election ordinance, the Election Board is empowered to call and conduct a referendum election. In such election, a majority of those who vote shall determine whether the proposal is adopted or rejected provided at least thirty (30) percent of the registered voters participate in the balloting.

ARTICLE IX - - - TRIBAL LANDS

SECTION 1. No lands now within the reservation boundary, held in trust for the tribe, may be alienated nor may title pass to any individual.

SECTION 2. Any head of a family who is a member shall be entitled to the use of not more than 160 acres of land, such land to be known as "a selection".

SECTION 3. Applications for selections shall be presented in writing to the Business Committee.

SECTION 4. The applicant shall be investigated by the Business Committee before action may be taken on his application.

SECTION 5. The applicant upon approval of application shall reside upon selection and do a reasonable amount of improvement for two years before selection is finally approved.

SECTION 6. All selections approved by the Superintendent of the reservation at the time of the approval of this Constitution shall remain in effect.

SECTION 7. If any man has allowed his selection to run down, and has made no effort to keep up improvements and make a reasonable use of his land, the Business Committee shall have the right to cancel his selection after due hearing, and to reassign his land to an eligible member of the tribe provided that such member shall pay to the former occupant of the land the value of all his improvements as determined by an appraisal board appointed by the Business Committee. This valuation of the board shall be subject to review and modification by the Business Committee upon appeal by the man who loses his selection. The Business Committee may allow the man to remain in his house without the use of the land and reassign the land to any other eligible member.

SECTION 8. Tribal lands not assigned as selections may be used in common for grazing purposes by all members in accordance with ordinances or resolutions enacted by the Business Committee, or may be leased by the Business Committee with the approval of the Secretary of the Interior in accordance with law. Preference shall be given, first, to Indian cooperative associations, and, secondly, to individual Indians who are members of the Chippewa Cree Tribe. No lease of tribal lands to a non-member shall be made by the Business Committee unless it shall appear that no Indian cooperative association or individual member of the tribe is able and willing to use the land and to pay a reasonable fee for such use, provided no individual member of the tribe or cooperative association shall be given any preference as to the use of tribal land unless the stock of such individual member of association is restricted stock and bears the 1D brand.

SECTION 9. Improvements of any character made upon selections may be willed to and inherited by members of the Chippewa Cree Tribe. When improvements are not possible of fair division, the Business Committee shall dispose of them under such regulations as it may provide. No permanent improvements may be removed from any land without the consent of the Business Committee.

ARTICLE X - - - AMENDMENTS

SECTION 1. This constitution and Bylaws may be amended by a majority vote of the qualified voters of the tribe voting at an election called for that purpose by the Secretary of the Interior, provided that at least thirty (30) percent of those entitled to vote shall vote in such election, but no amendment shall become effective until it shall have been approved by the Secretary of the Interior. It shall be the duty of the Secretary of the Interior to call an election on any proposed amendment upon presentation of a petition signed by two-thirds of the eligible voters of the tribe.

ARTICLE XI - - - RIGHTS OF MEMBERS

In compliance with the Civil Rights Act of 1968 (82 Stat. 77), the Chippewa Cree Tribe in exercising its powers of self-government shall not:

- (a) Make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition for a redress of grievances;
- (b) Violate the right of the people to be secure in their persons, houses, papers and effects against unreasonable search and seizures, nor issue warrants, but upon probable cause.

supported by oath or affirmation, and particularly describing the place to be searched and the person or thing to be seized;

- (c) Subject any person for the same offense to be twice put in jeopardy;
- (d) Compel any person in any criminal case to be a witness against himself;
- (e) Take any private property for a public use without just compensation;
- (f) Deny to any person in criminal proceeding the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favor, and at his own expense to have the assistance of counsel for his defense;
- (g) Require excessive bail, impose excessive fines, inflict cruel and unusual punishments, and in no event impose for conviction of any one offense any penalty or punishment greater than imprisonment for a term of up to one (1) year and/or a fine of five thousand dollars (\$5000) or both;
- (h) Deny to any person within its jurisdiction the equal protection of its laws or deprive any person of liberty or property without due process of law;
- (i) Pass any bill of attainder or ex post facto law; or
- (j) Deny to any person accused of an offense punishable by imprisonment the right, upon request, to a trial by jury of not less than six (6) persons.

ARTICLE XII - - - JUDICIAL BRANCH

SECTION 1. There shall be established a Judicial Branch within the tribal government to enforce ordinances and laws of the Business Committee, the Election Board and/or to administer justice through a tribal court. The Judicial Branch shall also provide an appellant body for tribal members who are aggrieved by decisions of the tribal court.

SECTION 2. There shall be established, the positions of Chief Judge and two (2) Associate Judges for the tribal court who shall be responsible to carry out the tribe's judicial functions in accordance with an approved tribal law and order code. The tribal appellate court shall consist of a Chief Appellate Court Judge who shall select appellate panel members from a pool of eligible candidates set by the appellate court.

The Business Committee shall appoint and contract with the Chief Judge and Associate Judges for the tribal court and the Chief Appellate Court Judge for the tribal appellate court. The Chief Judge and Associate Judges for the tribal court and the Chief Appellate Court Judge and Appellate Panel Judges for the appellate court must have extensive tribal judicial experience and be in good standing to preside over the tribal court and tribal appellate court.

BYLAWS

SECTION 1. Organization of Business Committee and Duties of Officers.

- (a) The officers of the committee shall be the Chairman, Vice Chairman, and such other officers as may be hereafter designated by the committee.
- (b) The Chairman shall be elected at large. The Vice Chairman and any other officers shall be elected from within the committee by secret ballot. A nonvoting Secretary-Treasurer shall be selected from outside the committee and retained on an employment contract.
- (c) The Chairman of the Election Board shall administer the oath of office to the newly-elected members of the Business Committee following certification of their election.

- (d) In the absence of any officer at a meeting, the Business Committee shall elect a temporary Chairman to preside for that meeting.
- (e) The Chairman of the Committee shall preside over all meetings of the committee, shall perform all duties of a Chairman and exercise any authority delegated to him by the committee. He shall vote only in the case of a tie.
- (f) The Vice Chairman shall assist the Chairman when called upon to do so, and in the absence of the Chairman, shall preside. When so presiding, he shall have all the rights, privileges, and duties as well as the responsibilities of the Chairman. In case of vacancy, the Vice Chairman shall succeed at once to the office of the Chairman until the next special or regular election for the office of Chairman in accordance with Section 1, Article V of the tribal constitution.
- (g) The Secretary-Treasurer, selected pursuant to Subsection (b) above, shall conduct all tribal correspondence and shall keep an accurate record of all matters transacted at the business meetings. It shall be his duty to submit promptly to the Superintendent and the Commissioner of Indian Affairs copies of all minutes of regular and special meetings of the Business Committee. It shall be his duty to have the minutes permanently bound and ready for inspection at all reasonable times. It shall also be his duty to receive all petitions, applications, and other business papers and prepare same for presentation to the Business Committee. The Secretary-Treasurer shall serve as clerk of the Tribal Election Board in a nonvoting capacity and shall perform such services as may be set forth in an election ordinance.

The Secretary-Treasurer shall accept, receive, receipt for, preserve, and safeguard all funds in the custody of the Business Committee whether they be tribal funds or special funds for which the committee is acting as trustee or custodian. Checks and drafts shall be made out to the "Chippewa Cree Business Committee" and shall be endorsed "for deposit only". The Secretary-Treasurer shall deposit all such funds as directed by the Business Committee and shall make and preserve an accurate record of the money.

Further, he shall report on all receipts and expenditures and the amount and nature of all funds in his custody. All reports shall be in writing and submitted to the Business Committee at its regular meetings and at such other times it may request. The Secretary-Treasurer shall not pay out or otherwise disburse any funds in his possession except when properly authorized to do so by resolution duly passed by the Business Committee. All checks shall be signed by the Secretary-Treasurer and countersigned as designated by resolution of the Business Committee.

The books and records of the Secretary-Treasurer shall be audited annually and at other times as directed by the Business Committee by a competent auditor employed by the Committee. The Commissioner of Indian Affairs may audit the tribal accounts if he deems it necessary. The Secretary-Treasurer shall be required to give a surety bond satisfactory to the Business Committee and the Commissioner of Indian Affairs. The Secretary-Treasurer shall be present at all meetings of the Business Committee.

SECTION 2. Meetings

- (a) The Business Committee shall hold regular business meetings each month at the tribal office on a date to be set forth by resolution of the committee.
- (b) Special meetings may be called at any time by the Chairman upon ten (10) hours written notice delivered to members of the Business Committee and shall be called and conducted upon petition by five (5) members of the committee.
- (c) A quorum of five (5) committee members shall be present at any meeting before the

committee may be officially called to order. Only members of the Business Committee shall have the right to vote.

SECTION 3. Order of Business

- (a) Roll Call
- (b) Reading of the minutes of previous meeting.
- (c) Secretary-Treasurer to report business transactions and present any bills, requisitions, claims, etc.
- (d) Hearing of applications, petitions, complaints, and other business properly coming before the committee.
- (e) Any other business.
- (f) Adjournment.

SECTION 4. Procedure for adoption of Constitution and Bylaws.

- (a) This Constitution and Bylaws attached hereto shall be in full force and effect whenever a majority of the adult voters of Rocky Boy's Band of Chippewas voting at an election called by the Secretary of the Interior in which at least thirty percent (30%) of the eligible voters shall vote, shall have ratified such Constitution and Bylaws and the Secretary of the Interior shall have approved same, as provided in the Act of June 18, 1934, as amended by the Act of June 15, 1935.

CERTIFICATION OF ADOPTION

Pursuant to an order, approved October 18, 1935, by the Secretary of the Interior, the attached Constitution and Bylaws were submitted for ratification to the members of the Rocky Boy's Band of Chippewa's of the Rocky Boy's Reservation and were on November 2, 1935, duly adopted by a vote of 128 for, and 23 against, in an election in which over 30 percent of those entitled to vote cast their ballots, in accordance with section 16 of the Indian Reorganization Act of June 18, 1934 (48 Stat. 984), as amended by the Act of June 15, 1935 (Pub. No. 147, 74th Cong.).

JOHN PARKER, *Chairman of Election Board.*

MALCOLM MITCHELL, *Chairman of Rocky Boy's Business Committee.*

JOE CORCORAN, *Secretary.*

EARL WOOLDRIDGE, *Superintendent.*

I, Harold L. Ickes, the Secretary of the Interior of the United States of America, by virtue of the authority granted me by the act of June 18, 1934 (48 Stat. 984), as amended, do hereby approve the attached Constitution and Bylaws of the Chippewa Cree Tribe of the Rocky Boy's Reservation. All rules and regulations heretofore promulgated by the Interior Department or by the Office of Indian Affairs, so far as they may be incompatible with any of the provisions of the said Constitution or Bylaws are hereby declared inapplicable to the Chippewa Cree Tribe of Rocky Boy's Reservation.

All officers and employees of the Interior Department are ordered to abide by the provisions of the said Constitution and Bylaws.

Approval recommended November 15, 1935.

JOHN COLLIER, *Commissioner of Indian Affairs.*

HAROLD L. ICKES, *Secretary of the Interior*

WASHINGTON, D. C., November 23, 1935.

Amended by election held April 22, 1972, and approved by Assistant Secretary of the

Interior, Harrison Loesch May 17, 1972.

Amended by election held January 6, 2004, and approved by Rocky Mountain Regional Director, Bureau of Indian Affairs, Keith Beartusk February 6, 2004

CHIPPEWA CREE TRIBAL CHAIRMEN
1934-2008



1st Chairman
Malcolm Mitchell (1935)



2nd Chairman
Louis St. Marks (1936)



3rd Chairman
Dan Sangrey (1937)



4th Chairman
Dan Belcourt
(1938)



5th Chairman
William "Bill" Morsette Sr.
(1939-1940, 1946-1947, 1958)



6th Chairman
Paul Mitchell (1941)



7th Chairman
John Parker Sr.
(1942-1945)



8th Chairman
Jim Monteau
(1948-1949)



9th Chairman
Joe Corcoran
(1950)



10th Chairman
Four Souls
(1951-1953)



11th Chairman
Joe Demontiney
(1954-1955, 1966-1968)



12th Chairman
Fred Nault
(1956-1957)



13th Chairman
Paul Eagleman
(1961)



14th Chairman
Ted Lamere Sr.
(1962-1963)



15th Chairman
Pete Sutherland
(1964-1965)



16th Chairman
Joe Rosette Sr.
(1969-1970)



17th Chairman
John Windy Boy
(1971-1984)



18th Chairman
Rocky Stump Sr.
(1985-1992)



19th Chairman
John "Roddy" Sun Child, Sr.
(1992-1996)



20th Chairman
Bert Corcoran
(1996-2000)



21st Chairman
Alvin Windy Boy
(2000-2004)



22nd Chairman
John "Chance" Houle
(2004-present)

Business Committee Members:

1935 – Malcolm Mitchell (Chairman) *only record found from Tribal Constitution*

1936 – Louis St.Marks (Chairman), Malcolm Mitchell, Baptiste Samatt, Dan Sangrey, Victor Nomee, Jim Denny, Four Souls, Jim Smith, Joe Corocoran

1937 – Dan Sangrey (Chairman), Jim Denny, Eagleman, Joe Corcoran, Frank Billy, Baptiste Samatt, Four Souls

1938 – Dan Belcourt (Chairman) *only record found*

1939 – William Morsette Sr. (Chairman), Paul Mitchell, Louis St. Marks, Baptiste Samatt

1940 – William Morsette Sr. (Chairman), George Denny, John Parker, James Denny, Pete Saddler, Fred Nault, Louis St. Marks, Baptiste Samatt, Dan Sangrey, Paul Mitchell

1941 – Paul Mitchel (Chairman), George Denny, William Morsette Sr., Dan Sangrey

1942 – John Parker Sr. (Chairman), William Morsette Sr., John Sangrey, James Denny, Joe Day Child, *(Editors note: info from Housing Records)*

1943 – John Parker Sr. (Chairman), Gabe Lamere, Paul Mitchell, John Sangrey, George Denny, William Denny, Fred Nault

1944 – John Parker Sr. (Chairman) *only record found*

1945 – John Parker Sr. (Chairman) *only record found*

1946 – William Morsette Sr. (Chairman) *only record found*

1947 – William Morsette Sr. (Chairman), Malcolm Mitchell, William Denny, William Saddler, Joe Corcoran, Dan Oats, Paul Eagleman, Wolf Child

1948 – Jim Monteau (Chairman) *only record found*

1949 – Jim Monteau (Chairman) *only record found*

1950 – Joe Corcoran (Chairman) *only record found*

1951 – Fours Souls (Chairman), Victor Lamere, Dan Oats, John Little Sun, Malcolm Mitchell, Pete Sutherland, Frank Billy, Joe Corcoran, Pete Denny

1952 – Four Souls (Chairman), Joe Corcoran, Frank Billy, Pete Denny, Malcolm Mitchell, Pete Sutherland, Dan Oats, Joe Stanley, William Morsette Sr.

1953 – Four Souls (Chairman), Joe Corcoran, Frank Billy, Pete Denny, Malcolm Mitchell, Pete Sutherland, Dan Oats, Joe Stanley, William Morsette Sr.

1954 – Joe Demontiney (Chairman), Jim Monteau, Fred Nault, Bill Denny, Malcolm Mitchell, Frank Billy, Jim Denny, Raymond Parker, Stanley Gardipee, Joe Parisian, Elmer Belcourt

1955 – Joe Demontiney (Chairman), Jim Monteau, Fred Nault, Bill Denny, Malcolm Mitchell, Frank Billy, Jim Denny, Raymond Parker, Stanley Gardipee, Joe Parisian

1956 – Fred Nault (Chairman), Sam Windy Boy, Bill Denny, Art Raining Bird, Malcolm Mitchell, Frank Billy, James Monteau, Joe Demontiney, Jim Denny, Stanley Gaurdipee

1957 – Fred Nault (Chairman) *only record found*

1958 – William Morsette Sr. (Chairman) *only record found*

1959 – *No records found*

1960 – William Denny, John Morsette, Joe Demontiney *only record found*

1961 – Paul Eagleman (Chairman) *only record found*

1962 – Ted Lamere Sr. (Chairman) *only record found*

1963 – Ted Lamere Sr. (Chairman) *only record found*

1964 – Pete Sutherland (Chairman), William Morsette Sr., Robert Oats Sr., Wolf Child, Windy Boy, Joe Demontiney, Joe Rosette, Florence Standing Rock, Ed Eagleman

1965 – Pete Sutherland (Chairman), Robert Oats, Wolf Child, Windy Boy, Joe Demontiney Sr., Joe Rosette Sr., Ed Eagleman, William Morsette Sr., Florence Standing Rock

1966 – Joe Demontiney Sr. (Chairman), William Morsette Sr., Windy Boy, Gilbert Belcourt, Paul Small, Wolf Child, Richard Small, Robert Oats, Lloyd Billy, Pete Sutherland, Al Henry, John Windy Boy (*Editors Note: Taken from the rockyboy.org website which lists 12 names*)

1967 – Joe Demontiney Sr. (Chairman), William Morsette Sr., Gilbert Belcourt, Richard Small, Paul Small Sr., Windy Boy, John Windy Boy, Lloyd Billy, Al Henry

1968 – Joe Demontiney Sr. (Chairman), Joe Rosette (Vice Chairman), John Windy Boy (Secretary), Louie Denny, William Morsette Sr., George Sutherland, Cecelia Corcoran, Pete Denny, Wolf Child

1969 – Joe Rosette, Sr. (Chairman), Walter R. Denny, Lloyd Billy, George Sutherland, Pete Denny, John Houle, Cecelia Corcoran, John Windy Boy, Louie Denny

1970 – Joe Rosette Sr. (Chairman), John Windy Boy, Walter Denny, Louis Denny, Lloyd Billy, George Sutherland, Pete Denny, John Houle, Cecelia Corcoran

1971 – John Windy Boy (Chairman), Joe Demontiney, Raymond Parker Sr., John Morsette, Joe Rosette Sr., Ivan Raining Bird, Arthur Raining Bird, John Houle, William Denny Jr.

1972 – John Windy Boy (Chairman), Raymond Parker, John Morsette, Joe Rosette Sr., John Houle, Ivan Raining Bird, Joe Demontiney Sr., Art Raining Bird, William Denny Jr.

1973 – John Windy Boy (Chairman), Gerald Chief Belcourt, Ivan Raining Bird (Vice-Chairman), Robert Oats Sr., John Houle, John Morsette, Four Souls, Roy Small, Henry Four Souls

1974 – John Windy Boy (Chairman), Gerald Chief Belcourt, Joe Big Knife, Ivan Raining Bird, Henry Four Souls, Four Souls, John Morsette, John Houle, Robert Oats Sr.

1975 – John Windy Boy (Chairman), Joe Rosette Sr., Joe Demontiney Sr., Raymond Parker Sr., John Morsette, Joe Big Knife, Robert Oats Sr., Ivan Raining Bird, John Houle

1976 – John Windy Boy (Chairman), Joe Rosette, Raymond Parker Sr., Ivan Raining Bird, Joe Big Knife, Joe Demontiney Sr., John Morsette, John Houle, Robert Oats Sr.

1977 – John Windy Boy (Chairman), Robert Stump Sr., Ivan Raining Bird, Joe Big Knife, Richard Sangrey, Pete Lamere, Joe Demontiney Sr., Raymond Parker Sr. (Note missing one name)

1978 – John Wind Boy (Chairman), Raymond Parker Sr., Ivan Raining Bird, Joe Big Knife, Robert Stump Sr., Joe Rosette Sr., Pete Lamere, Joe Demontiney Sr., Richard Sangrey

1979 – John Windy Boy (Chairman), Roger St. Pierre Sr., Paul Eagleman, Richard Sangrey, Joe Big Knife, Robert Stump Sr., Rocky Stump Sr., Pete Lamere, Ivan Raining Bird

1980 – John Windy Boy (Chairman), Roger St. Pierre, Joe Big Knife Rocky Stump Sr., Robert Stump Sr., Pete Lamere, Ivan Raining Bird, Richard Sangrey, Donald Meyers

1981 – John Wind Boy (Chairman), Pete LaMere, William Denny Jr, John Houle, Peter J. St. Marks, Roger St. Pierre Sr., Paul (Rocky) Small Jr., Enos Johnson Sr., Thomas “Zeke” Parisian

1982 – John Windy Boy (Chairman), Rocky Stump Sr., Gary Eagleman, Peter J. St.Marks, Gilbert Parker, William Denny Jr., John Houle, Enos Johnson Sr., Thomas “Zeke” Parisian. Joe Rosette Sr.(Editors Note: *one too many names on rockyboy.org website*)

1983 – John Windy Boy (Chairman), Rocky Stump Sr., Gary Eagleman, Pete Lamere, Gilbert Parker, Joe Rosette Sr., Peter J. St. Marks, William Denny Jr., John Houle

1984 – John Windy Boy (Chairman), Rocky Stump Sr., Pete Lamere, John Houle, Joe Rosette Sr., William Denny Sr., Duncan Standing Rock, Gary Eagleman, Peter J.St. Marks

1985 – Rocky Stump Sr. (Chairman), Joe Rosette Sr., Roger St. Pierre, Duncan Standing Rock, Gary Eagleman, Raymond Parker Sr., Richard Sangrey, Raymond Parker Jr., John Houle

1986 – Rocky Stump Sr.(Chairman), Joe Rosette Sr., Roger St. Pierre Sr., Duncan Standing Rock, Gary Eagleman, Richard Sangrey, Raymond Parker Sr., Dan Morsette, Raymond Parker Jr.,

1987 – Rocky Stump Sr.(Chairman), Richard Sangrey, Charles Gopher, Dan Morsette, Raymond Parker Sr., John Sunchild, John Windy Boy, Raymond Parker Jr., (One name missing)

1988 – Rocky Stump Sr. (Chairman), Richard Sangrey, Charles Gopher, Daniel Morsette, Raymond Parker Jr., John Sunchild, Joe Rosette, Earl Arkinson, Edward Eagleman

1989 – Rocky Stump Sr.(Chairman), John Sunchild, Ted Lamere, Raymond Parker Jr, Pete Lamere, Alvin Windy Boy, Joe Rosette, Edward Eagleman, Earl Arkinson

1990 – 1992 – Rocky Stump Sr.(Chairman), John Sunchild, Ted Lamere, Raymond Parker Jr, Pete Lamere, Alvin Wind Boy, James Morsette, Duncan Standing Rock, Joe Big Knife

1993 – 1994 – John Sunchild (Chairman), Raymond Parker Jr., James Morsette, Brian Kelly Eagleman, Duncan Standing Rock, Paul Russette Jr., Joe Big Knife, Alvin Wind Boy, Leon Sutherland

1995 – 1996 – John Sunchild (Chairman), Duncan Standing Rock, Brain Kelly Eagleman, Paul Russette Jr., Leon Sutherland, Roger St.Pierre Sr., Bruce Sunchild Sr., Kenneth Blatt St. Marks

1996 – 1998 – Bert Corcoran (Chairman), Bruce Sunchild, Alvin Windy Boy, Roger St.Pierre Sr., Kenneth Blatt St. Marks, Duncan Standing Rock, Lydia Sutherland, Russell Standing Rock, Arnold Four Souls

1998 – 2000 – Bert Corcoran (Chairman), Alvin Windy Boy , Bruce Sunchild Sr., Duncan Standing Rock, Brain Kelly Eagleman, Jonathan Windy Boy, Lydia Sutherland, Russell Standing Rock, Arnold Fours Souls

2000 – 2002 – Alvin Windy Boy (Chairman), Bruce Sunchild Sr., Duncan Standing Rock, Brain Kelly Eagleman, Jonathan Windy Boy, Charles Gopher, Pete Lamere, Tony Belcourt, Raymond Parker Jr.

2002 – 2004 – Alvin Windy Boy (Chairman), Bruce Sunchild, Raymond Parker Jr., Pete Lamere, Jonathan Windy Boy , Tony Belcourt, Charles Gopher, John “Chance” Houle, Russell Gopher

2004 – 2006 – John “Chance” Houle (Chairman), Bruce Sunchild, Raymond Parker Jr., Brian Kelly Eagleman, Rick Morsette, Jonathan Windy Boy, Donovan Stump, Ken Writing Bird, Russell Gopher

2006 – 2008 – John “Chance” Houle, (Chairman), Brian Kelly Eagleman, Raymond Parker Jr., Harlan Baker Gopher, Rick Morsette, Jonathan Windy Boy, Donovan Stump, Ken Writing Bird, Russell Gopher

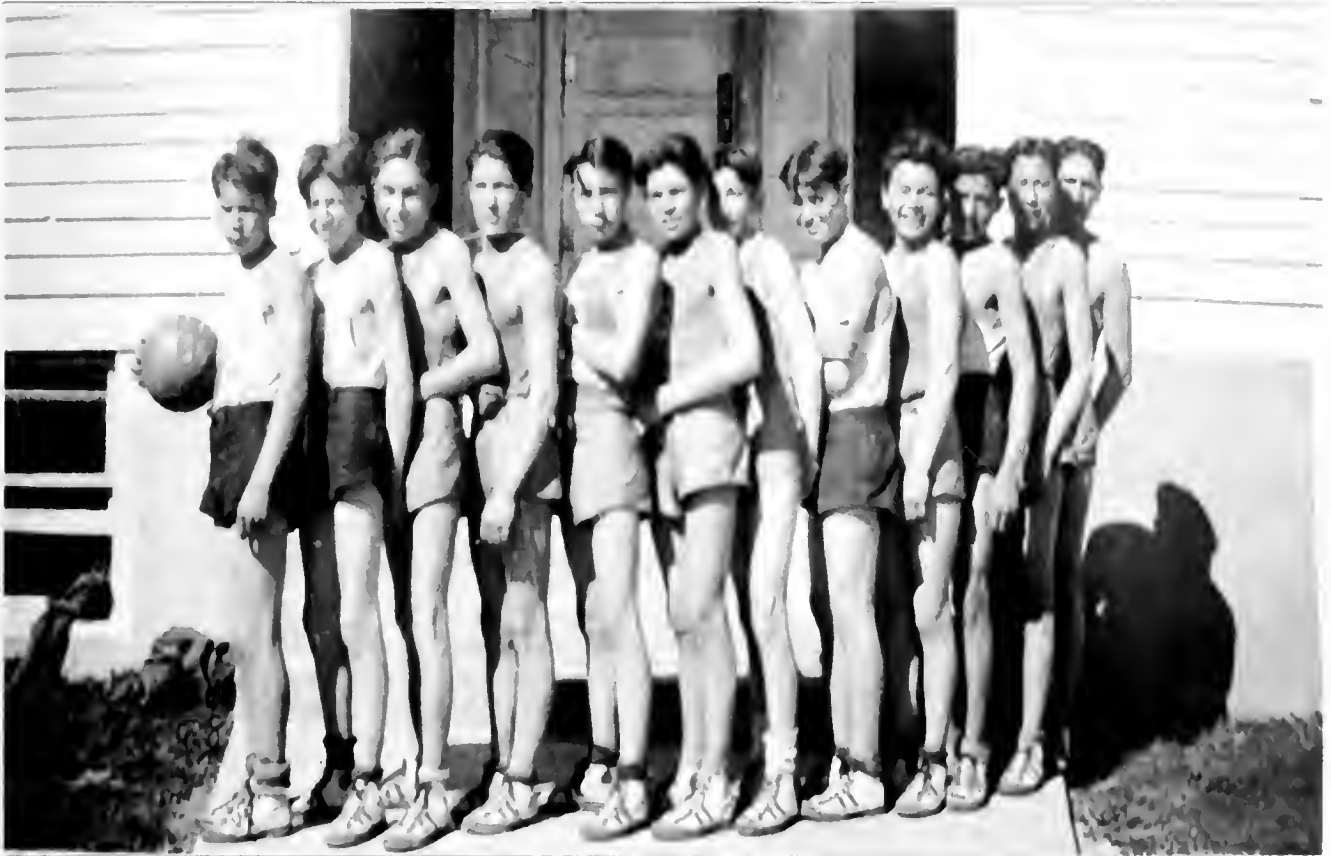
Editor’s Note: John Houle and Gilbert Parker both passed away while serving in office.







History of Rocky Boy Education



Written by Daryl Wright



The History of Rocky Boy Education

Long ago there were no schoolhouses or books like we have nowadays. There were no classrooms. But just the same the children went to school everyday. Their classroom was the outside of their teepee. Their instructors were their dads or granddads. The mother taught their daughters around the home....There was no end to an Indian's training until he (they) got old. Then it was time for him to teach and train his grandchildren.

Walter Denny, Chippewa Cree Tribal Elder, (Brewer, 1987)

Introduction

In the past, the education of the children was an important part of everyday life for the Chippewa Cree people. The language was spoken to them while they were still in the womb and was the primary means of communication in the community. Everyone participated in their education, teaching them all they needed to know to survive in their environment. The extended families played a very important role in this process. Aunts and uncles with specific skills were called upon to help prepare children to fulfill their roles within the tribal structure. If an uncle was an extremely successful hunter or warrior, he was called upon as a mentor. The same system applied to the women. Should an aunt or other relative have a special skill, like beading, tanning, or quillwork she was called upon to assist the children in their education. Tribal elders played a key role in teaching the philosophy of the tribe. They held ceremonies and provided guidance in spiritual matters. They taught them about the importance of being a productive member of the tribe and that honor and generosity established their social standing. One of the most important morals or lessons that they passed on from one generation to the next was the importance of the survival of the tribe as a whole. While individual accomplishments were important, they were viewed from a perspective of how they benefited the tribe. The Chippewa Cree people had the ideal educational system, designed to insure the survival of their people and their culture.

However, life for the Chippewa Cree people was to change dramatically as the tribe became inundated by white settlers and their pious desire to bring civilization, Christianity and education to the Indian communities.

Federal Policy on Indian Education

*"Savage and civilization cannot live and prosper on the same ground.
One of the two must die."*

Hiram Price, Commissioner of Indian Affairs, 1881

The Rocky Boy Indian Reservation was not created until 1916, and it is important to understand the policies that guided the development of Indian education. In 1880, there were a total of 109 day schools and 60 boarding schools in the United States with an annual American Indian student enrollment of 4,651 (Adams, 58). These schools were mostly operated by missionary groups, or contract schools receiving federal monies.

Policymakers and reformers, like the Indian Rights Association, became disappointed with the progress the reservation day schools were making in assimilating Indian students. Their primary concern was the fact that Indian students attending the reservation day schools would return to their homes and would relapse into their traditional ways, thus making it difficult to maintain their assimilation effort. As a result they made the decision to utilize the boarding school system, located far from the Indian students' home, as the focal point of American Indian education. Through the 1880s and into the 1890s the reservation day schools' student populations grew very little and by the 1900's there were only 3,860 attending reservation schools. In contrast, the off and on reservation boarding schools grew from 6,201 in 1885 to 17,708 in 1900. From the 1870's to 1930 over 100,000 Indian children were enrolled in the federal boarding school system. These figures do not include the 24,000 who attended federal day schools and the 86,000 Indian children in the mission and public school systems (Eder, Reyner, 151).

In 1882, the policymakers and reformers began to build upon early efforts of the Indian educational system to deal with the "Indian Problem". The most notable of these groups was the Indian Rights Association. An organization composed of religious groups, philanthropic civic leaders and government officials. They held their annual meetings at Lake Mohonk Mountain House (beginning in 1883) a luxurious hotel located on the northern part of Lake MoHonk in New York. It was here that they began to formulate a plan to bring citizenship to these new wards of the United States Government. But what end would their efforts have on the native populations? In their rush to bring about a change in the status of the American Indian they adopted a plan that they believed would facilitate citizenship and eliminate the "Indian problem. As part of their design the adopted four main goals for Indian Education, each designed to systematically strip Indian children of their language, culture and traditional ways. The first was to teach Indian children the rudiments of reading, writing, and speaking the English language. The desired outcome was to strip the native languages from the students and replace it with English. The second was to detribalize by teaching students to individualize. This meant to teach Indian children to work and to respect the values and beliefs of private property and accumulation of wealth, so the Indian children would learn to say "I", instead of "We" and "This is mine" instead of "Ours." The third goal was to Christianize the students, stripping them of their culture and traditional beliefs. The last goal was to teach them the principles of citizenship and the fundamental principles of a democratic government, but this aim went beyond citizenship. It was also within the design to teach Indian children the "National Myth" of how the United States western expansion and the

taking of Indian lands were justifiable. These goals became the guiding principles and were embedded in Indian education well into the twentieth century (Adams, 21-23). T.J. Morgan, Commissioner of Indian Affairs delivered an address titled "The New Indian Educational Policy" before the Annual Meeting of the Indian Rights Association in 1889, which reinforced these goals and emphasized the need to make haste in the wide spread application of these goals throughout Indian Country (Morgan, 1889). At the end of his address it becomes apparent that "Social Darwinism" was guiding his philosophy and words as he stated:

That education should be in some degree at least equal to that possessed by his more fortunate white neighbor, who, in the struggle for existence, must of necessity, appear to him in the form of a rival, and before whose superior numbers he must go down, unless able to compete with him on his own grounds, with his own weapons. The time has come in our history for us to recognize the only good Indian is an educated Indian.

It is important to note that many of the issues and resolutions, discussed and passed during these Conferences at Lake MoHonk, become the forerunners of legislation and policy concerning how to deal with the "Indian Problem."



Children at Carlisle Indian Industrial School

The flagship of the federal boarding schools was Carlisle Indian Industrial School, which opened its doors in 1879, and became the model for other boarding schools of this era. Operated by Captain Richard Henry Pratt, it was run in a strict, militaristic fashion with strict rules and punishments. The language and traditional ways of the student were expressly prohibited and students were punished for practicing them in any form (Atkins 19, 20). Beatings were a common form of punishment for grieving, speaking their native languages, not understanding English, attempting to escape and violations of harsh military rules. Their beautiful and spiritual Indian names were replaced by Christian names, making it difficult for the Indian students to keep even a small part of their cultural identity.

The students spent one half day in basic academic instruction, and the other half learning trades that would allow the student to earn a living. The girls were taught domestic skills such as serving tea, cooking and sewing and the boys were taught farming, blacksmithing and other skills. The goal of this training was to prepare the student to co-exist in white society, but at the lowest end of the social economic scale. From 1879 to 1894 Carlisle offered academic instruction through the eighth grade. Beginning in 1895 they expanded their academic program beyond the eighth grade. By 1899, over 3,800 students attended Carlisle with only 209 graduating (Adams, 63). When Carlisle closed in 1918 over 10,000 Indian children passed through its doors and of those only 8% graduated from the institution.

Education beyond the eighth grade was available only at four institutions in 1895. Carlisle Indian Industrial School, Haskell Indian School, Chemawa Indian School and Santa Fe Indian School. Interestingly, by 1920, very few other schools had obtained high school status (Hailmann, 22).

The devastating impacts of the federal policies on the American Indian finally came to national attention in 1928. The Institute for Government Research published a report called "The Problem of Indian Administration" which was edited by Lewis Merriam and is commonly referred to as the "Merriam Report." The report revealed an American Indian existence filled with poverty, suffering, discontent and cultural genocide. The following recommendations concerning Indian Education were identified in the report:

- Do away with "The Uniform Course of Study," which stressed only the cultural values of whites;
- Only older children should attend the non-reservation boarding schools;
- Younger children should attend a community school near home;
- The Indian Service must provide youth and parents with tools to adapt to both the white and Indian world.

The Merriam Report also made the following recommendations that formed the foundation for the Indian Reorganization Act of 1934 (Merriam, 1928).

1. Strengthen tribal governments and restore the bilateral relationship between the federal government and tribes;
2. Stop the sale of allotments and restore tribal lands to communal holdings;
3. Provide procedures and funds for tribal economic development;
4. Grant preferential hiring of Indians in the Bureau of Indian Affairs;
5. Recognize and aid tribes in maintaining and developing their cultures, especially their language, religion and crafts.

John Collier, Indian Affairs Commissioner from 1933 to 1945, used the Merriam Report to advocate for more congressional financial support to help solve the "Indian problem" that the United States Government had created. Despite the fact that the Merriam Report and the 1934 Howard-Wheeler Act, referred as the Indian Reorganization Act of 1934 (IRA), helped to shift American policies from intolerance to tolerance concerning native beliefs and language, these changes in policy were slow and in some cases ignored by those responsible for Indian education. Although there is some evidence that the idea of culturally relevant curriculum was implemented at the Rocky Boy Day Schools. An October 1937 article in the *Great Falls Tribune* praised the Rocky Boy students for their "natural art talent" and described a mural which the students created depicting the history of the reservation. The mural covered one school room wall and was historically accurate based on the records at the Indian Affairs Office in Washington, D.C. (Brewer, 1987)

In addition to the passage of the IRA, Congress also passed the Johnson-O'Malley Act on April 16, 1934, to subsidize education, medical attention, and other services provided by state or territories to Indians living within their borders.

In 1969 a report on the impacts of the educational system on the native population was detailed in the "1969 Report of the Special Senate Subcommittee on Indian Education, titled Indian Education: A National Tragedy—A National Challenge." The report notes:

- Indian student drop-out rates are twice the national average, nearly 100 per cent in some school districts;
- Achievement levels of Indian children are two to three years below national norms, and the Indian child falls further behind the longer he stays in school;
- Indian children, more than any other minority, believe themselves to be "below average" in intelligence, and twelfth-grade Indian students have the poorest self concept of any minority group tested;
- Forty thousand Navaho Indians, nearly a third of the entire tribe, are functionally illiterate in English;
- Less than one fifth of the adult Indian population has completed high school or its equivalent;
- Nearly 9,000 Indian children nine years old and under are sent away from home to Bureau of Indian Affairs boarding schools;
- On the average, of a class of 400 students entering a Bureau of Indian Affairs high school, only 240 will graduate. Of those 240, 67 can be expected to enroll in college (28% as opposed to a national average of 50 %). Of these 67, only 19 will graduate from college. Only one out of every 100 Indian college graduates will receive a master's degree.

In the report the Sub-Committee recognized that policies guiding the education of American Indian children were a failure of major proportions and a complete change would be required. In 1972 Congress amended the Higher Education Act of 1965 to include Title IV, Indian Education to provide extensive support to educate Indian students and added new structures in the Department of Health, Education and Welfare to carry out their goals.

The Chippewa Cree and the Boarding School Era

As the Chippewa Cree people wandered throughout the State of Montana in the late 1880s to 1916, the children from the tribe did not escape being captured and forced to attend the governmental boarding schools. While some voluntarily went to boarding schools to escape the extreme poverty that existed in their wandering community, others were hidden from the church and government authorities by their families.

1879-1915

The Rocky Boy Indian Reservation was not created until 1916; nevertheless Chippewa and Cree students were forced to attend the government boarding schools as they wandered throughout the state without a homeland. Fort Shaw Indian School, located in Sun River Valley, of Montana opened in 1892 and is one of the schools that historical records indicate members of the Chippewa/Cree Bands were forced to attend. Fort Shaw was operated in the same fashion as the Carlisle Indian Industrial School. Peter Nabokov (Nabokov, 1991), in his book *Native American Testimony*, records the experience of Lone Wolf, a Blackfoot, on his journey and arrival at Fort Shaw Indian School:

It was very cold that day when we were loaded into the wagons. None of us wanted to go and our parents didn't want to let us go....Nobody waved as the wagons, escorted by the soldiers, took us toward the school at Fort Shaw. Once there our belongings were taken from us, even the little medicine bags our mothers had given to us to protect us from harm. Everything was placed in a heap and set afire (220).

It did not matter that Carlisle Indian Industrial School was a thousand miles away; Indian children could not escape the lessons of the Indian educational system and forced assimilation.



The 1904 girl's World Champion basketball team from the Fort Shaw Indian Boarding School are (Front row, from left) Gennie Butch, Belle Johnson(Captain) and Emma Sansaver; (Back row, from left) Nettie Wirth, Katie Snell, Minnie Burton and Sarah Mitchell. Not pictured are Genevieve Healy, Rose LaRose and Flora Lucero.

The Fort Shaw Indian School had a women's basketball team that dominated the sport in 1904. The girls' team from Fort Shaw Indian School attended the St. Louis World's Fair as part of the Federal government's "anthropological exhibit" of American Indians that showcased the success of the Indian Boarding Schools (Fort Shaw Indian School, 2008). The Fort Shaw team played anyone who wanted to test them and emerged undefeated.

They received a trophy commemorating their achievements, declaring them World's Fair champions. One member of the team was Emma Sansaver, a Chippewa Cree from the Havre area, and two other members, Sarah Mitchell and Flora Lucero, are listed as

Assiniboiné Chippewa and Chippewa Cree Piegan respectively. The team mascot, Gertrude LaRance, was also of Chippewa Cree heritage (Commemorative Booklet, 2004). The accomplishments of these heroes of the past are more than just being designated "World Champions," it is a testament to the resilience of these native women to overcome the hardships of life in the boarding school environment.

According to the Rocky Boy Census 1900-1920, compiled and revised by Diane Bynum in 2008 and tribal descendants of Fort Shaw Indian students, the following tribal members also attended the school, Clara Gardipee Parisian, Thomas Sutherland, Mary Bonneau, Louis Mosney, William Couchane, and Sara Black Tongue. Fort Shaw Indian School closed its doors in 1910, leaving a legacy behind that mirrors any of the tragedies committed at any boarding school operating during this period.

The research into these early efforts continues, though early correspondence and tribal oral histories indicate that prior to the establishment of the reservation children also attended boarding schools in Ft. Belknap, Fort Peck, Holy Mission Indian School, St. Peter's, St. Paul's Indian Mission Schools and the small Catholic school in Loma, Montana.

1916 to 2008

After the creation of the Rocky Boy Indian Reservation, the policy of removing children from their homes to the boarding schools of the times continued. Superintendent, Indian Service reports from 1917 to 1959, and tribal oral histories, provide documentation that many of our children were sent off-reservation to get an education and in many of the earlier cases, these children were sent against the wishes of the

parents. Rocky Boy Superintendent John Parker reported over one-third of the student population was attending off-reservation Boarding Schools in 1919 and through the 1930's the percentage of off-reservation boarding school students continued to rise. Resistant to the efforts of sending their children to the off reservation schools were many of whom Parker identified as being full bloods. Agency Superintendent Luman Shotwell detailed in his report that some of the children, who were identified as incorrigibles, were some of the first to be shipped off to the distant educational facilities. As a matter of policy due to the lack of adequate educational facilities from 1917 to 1930 most reservation children beyond the fifth grade were sent to the government supported boarding schools.

Some of the boarding schools identified in these Agency Superintendent reports were Wahpeton, Genoa, Chemawa, Flandreau, St. Paul Mission, Shoshone School (Ft. Hall), Pierre, Ft. Peck, Ft. Belknap and others. One of the little known facts is that during 1923-1924 nine tribal members were sent to Bacone Indian School in Oklahoma, though little evidence has survived concerning those attending this learning institution (Parker, 1923).

However not all were sent off to these off reservation boarding schools. Mr. Eddie Whitford recalls how during his youth his parents kept on the move, staying in one place no longer than a year at a time to avoid sending him to school. He was never caught and sent to school, but not from the lack of effort by the Catholic priests who seemed to have a special interest in him. He is a fluent Cree speaker and although he is unable to read and write he has worked his whole life and provided a good living for his family (Eddie Whitford, Personal Communication, August 17, 2008).

Before she died in 1995, Mary Jane DeMontiney Rego, born in 1924, shared with her son, Daryl Wright her experience of being taken from her family to attend Flandreau Indian School in South Dakota. Sometime during the late 1930s reservation Superintendent Wooldridge came to her home and told her and her brother John DeMontiney to pack and be ready, within the week, to be sent to a government boarding school. Later that week they were taken to the Havre train station to begin their journey. She and her brother were scared to leave their family but found some solace in the fact that they would be together. Little did they know that they were to be separated along the journey. While sleeping on the train she awoke to the cries of her little brother as two matrons came on the train and forced her younger brother to follow them. Crying she told them to leave him alone, that some mistake had been made and they were supposed to go to the same school. But her cry fell on deaf ears as all she could do was watch them take him away. She remembered with clarity the look on her brother's face as he turned with tears in his eyes as they led him off to Pierre Indian School. She recounted her days at Flandreau where she was punished for speaking her language or for some small infraction of the schools rules. Sometimes her punishment would be to scrub the floors with nothing more than a toothbrush and for more serious infractions she received corporal punishment. They taught her all types of domestic skills that included sewing, food preparation and serving tea. As long as she lived she always hated what they had done to her and when she returned to the reservation it wasn't long before she left in order to protect her children from experiencing the ordeals that she had survived. One of the last things she told her children was that she regretted not teaching them their language and cultural ways (Mary Rego, Personal Communication, Winter, 1990).

During the 1940s, we begin to see changes in enforcement of making our children attend the boarding schools, and parents did have a say in the matter. Although the policy of removing Indian children against the wishes of their parents had been prohibited in the 1920s, the policy was in most cases ignored. Allan Crain, reservation principal and

teacher indicated that during his time in the Indian Service on the Rocky Boy Indian Reservation he used three requirements to guide his decision on whether to send a child to one of the boarding schools. The first was whether the student lived a mile and a half away from the established bus routes. The second was whether the student was suffering from social hardships. The third was whether the child was behind in meeting the established Minimal Essential Goals. Students were no longer recruited and forced to attend, and many parents came to him with requests to send their student off to school (Allan Crain, Personal Communication, July 16, 2008).

Anna Parker Crain attended Flandreau Indian School for her senior year in the 1950. Although she was not a fluent Cree speaker, she did understand the language. Prior to attending Flandreau she went to Box Elder High School where she was one of the few Indian students attending. She disliked the high school and remembers being faced with prejudice from both non-Indian students and teachers. Her decision to attend Flandreau Indian School was based on her experiences at Box Elder and the hardships her mother faced raising her family in a single parent home. Her father had passed away years earlier. She remembers that times were hard and she and her brother, John Parker, decided to ease the burden and attend boarding school. Anna thrived in the boarding school environment and was happy to be in a school surrounded by so many other Indians. Like all Indian Boarding School systems she attended academic instruction for half the day and the other half was spent learning industrial skills. She worked in the school's bakery and tea room and liked earning her own money for the hours she worked. She was also taught other domestic skills and remembers the first chore in the morning was cleaning her room and the dorm area. There were no Indian cultural activities or classes that taught Indian History at the school. All of the students she remembers spoke English, which was one of the subjects she liked the best. Her experiences taught her to be independent and the school provided her with good shelter, good food and the skills to survive (Anna Crain, Personal Communication, August 29, 2008).

During the 1940s and 1950s changes in the Boarding Schools system were taking place. Many of the schools like Carlisle and Fort Shaw closed their doors. Uniforms were no longer required, and there was still an emphasis on industrial training and academic achievement. Language and culture were still not taught or encouraged but were tolerated and punishment for speaking one's native language was becoming archaic. In addition, more of the schools taught at the high school level. Nevertheless, some schools clung to the strict militaristic codes and prohibitions on the use of their native languages into the 1970s

Many of the personal experiences of those attending bordering schools were influenced by changes in the educational system and many succeeded and adapted readily because they became fluent in the English language. They were not hampered by having Chippewa Cree as the first language spoken in the home.

Reservation Day Schools 1918 To 1960



Rocky Boy Day School



Rocky Boy Day School 1921

Rocky Boy Day School

The first school was built in 1918 in the agency area. The one room log building was built by Pete Kennewash, Roasting Stick, Jim Denny, Jim Smith, John Courchane and John Stump. The school did not officially open to receive students until May 1, 1919; it served the first through third grades and there were 27 students attending the school in 1919 (Parker. 1919).

By 1920, fifty-one children were enrolled in the Rocky Boy Day School with 29 students attending on a regular basis. Mrs. Chattle was the teacher but was scheduled to leave at the end of the school year. Instruction was based on primary level curriculum and the girls engaged in sewing and cooking as part of their industrial training. The boys received some industrial training but equipment and supplies were unavailable at this time. Books were very limited and only a double swing served as their playground equipment.

One of the continuing concerns for the agency superintendent was the absence of children attending the day school. Many parents refused to send their children to the Day School or to off- reservation boarding schools, and a special concern for the superintendent was the children identified as coming from the full-blood families (Parker, 1920).

In 1922, the continuing attendance problems still existed and the Superintendent Parker wrote "it was difficult to have a larger attendance. and as all the children who attended were at school for the first time, with only two exceptions, the number was sufficient for the school teacher to handle, until they were broken in to some extent." The superintendent also referred to some children as "these so called incorrigibles" and he began assigning extra work and entertaining the idea that a jail would encourage a better attendance ratio, especially amongst the boys who took off at the slightest excuse. He also writes that these types of students were sent off to the schools designed to address incorrigible students. However, according to reservation residents and former students, the treatment of their children at the day school was the major concern. The memories of these times were not happy ones, as they were forbidden to speak their

language and punished when caught. Their hair was cut and they were taught to forget the old ways and learn American values and mores in their place. These punishments and other problems attributed to the absenteeism rate and soon only 18 children were attending the day school. A soccer ball and a baseball and bat were added to the play ground equipment list and the school began to build a library of books available at the school (Parker, 1922).

By 1924 student attendance increased to 65 students and there were three teachers at the school. The superintendent wrote "We have one policeman for the enforcement of



The first jail being built in 1923

law and order. His duties require that he keep proper order upon the reservation and assist the superintendent and farmer in this; also to see that children are kept in attendance at school (1924)." However with the jail constructed those students who now refused to attend were either incarcerated or forced to attend off-reservation boarding schools. As a result, soon the one room school house could no longer house the increase in the student population, and in 1925 an

additional room was added to house grades five and six.

The day school had two teachers, Mr. Guthrie and Mrs. McCall. Students in the fourth grade were not promoted in 1926 and had to repeat the grade. School enrollment was 62 students and the average daily attendance was 40 students. The former playground equipment was no longer around and students had to play on the barren ground. About this time students were beginning to enroll in 4-H and a new organization of returning boarding school students was organized by the teachers and the superintendent to encourage these students to move away from the reservation to seek employment (Keeley, 1926). Books within the school's library were very limited and the children were primarily exposed to only their text books, until Havre residents organized book drives to supply Rocky Boy students with reading materials (School Children, 1926).

A substantial increase in the number of students being served at the day school had Superintendent Shotwell wondering what to do with the overflow in 1927(Shotwell, 1927). The capacity of the Rocky Boy Day School was 50 students and the school had 57 students enrolled. He responded to this problem by transferring 32 students to other jurisdictions. However, 25 new students would be entering the next school year and he anticipated having to send more students to off reservation boarding schools the following year. The curriculum continued to follow the federal government's educational policies for Indian schools and assimilation remained the primary goal.

During the 1920's one of the major goals of the agency superintendants was to break up the agency camp where most tribal members lived in tents and tipis and to move them out to their land assignments. Reservation residents were finally mandated by Superintendent Wooldridge in 1930 to move away from the agency area and out to their land assignments to begin farming and ranching. Many were reluctant and soon the superintendent refused to issue rations to anyone not moving out to their assignments and working the land. To provide further encouragement reservation residents were given incentives to move out to their land assignments and had to sign an agreement stating they would remain there. Punishment for failure to live up to the terms of the agreement

was 30 days in the tribal jail. As a result, many of the students were located too far from the Rocky Boy Day School and were unable to attend school (Wooldridge, 1930). To address this concern the Indian Service, which later became the Bureau of Indian Affairs in the 1950's, began the construction of several new schools in 1928 to serve the increased student population in these new districts in the outlying areas. By 1935 there were six day schools to educate reservation students through the fifth grade in the outlying districts, and the Agency School serving the sixth, seventh and eighth grades.

Like the boarding schools, the Rocky Boy day schools, allowed only English as the means of communication during school hours. The non-Indian teachers, followed the guiding principals of Indian Education adopted by the Indian Service during T.J. Morgans' term as the Indian Affairs Commissioner. As part of their mission they attempted to replace Chippewa-Cree traditions and language with American mores and values. Physical punishment and incarceration were often used to discourage children from speaking their language. Various punishments were used when the Chippewa-Cree students were caught speaking their own language; doses of castor oil, palms slapped with rulers, and spankings with yardsticks were the preferred modes of punishments. Many students "lost their language" because of this experience, while those who were raised traditionally continued to speak it outside of school (Brewer).

The resistance of the Chippewa-Cree parents to the suppression of their language took one of the three forms. Some parents attempted to withhold their children from school entirely. Others tried to teach their children as much of the native language and culture as they could before the children went off to school or during night with a group of tribal elders. The third group of parents resigned themselves to English-only schooling. This last group did not attempt to teach their children the native language because they thought it might handicap them in learning the non-Indian ways (Rocky Boy, 1973). Each of these issues on the views of parents and students is reflected in the personal accounts contained in this document.

Sangrey Day School

The first new school to be constructed was Sangrey School in 1928, where the Village Grocery is presently located and served kindergarten through fifth grades. One



Sangrey Day School

teacher taught at the school and the grades were combined in the two room school house. Roger St.Pierre attended Sangrey Day School during the 1940's and remembers being required to work at various times of the year in a garden located at Dry Fork Farms. With limited supplies and tools they planted, weeded and harvested the garden whose produce was stored and used to feed students attending the Day Schools. Edward Saddler also recalls some of his experiences and the punishment he received when he was caught speaking the Cree language during school hours. He said that the change of lifestyle and learning a new language made his experience, "Not a good one" (St. Pierre, 2008).

Haystack Day School

Haystack Day School was constructed in 1930 and was located along the Haystack Loop. Like the other schools, one teacher taught all grades in one classroom.



Haystack Day School

One of the first children to attend the new school in 1931 was Nadine Ironmaker Morsette. Nadine Morsette is an 83 year old tribal elder who vividly recalls her educational experience. Born in 1924, she was orphaned by the time she was three years of age. She recalls being raised by her relatives and the community and was convinced by her sister Ruby Chief Goes Out Stiffarm to begin attending the day

school in Haystack where she could be fed good food. Her name at the time was Ne-Chi, a nickname for Tea Maker, and she spoke no English.

The first words she learned to speak and understand at her new school were "You may stand." Punishment for speaking her language was a severe rap across the hands with a thick ruler. She was scared and couldn't understand why she was attending school. She said that it "made me backwards. I wanted to be invisible, blend in and not be seen or heard...that's how I grew up and I promised myself that one day I would speak their language." Any form of practicing cultural or traditional beliefs was also a "no-no" and



Students attending Haystack Day School

was also met with a severe rap across the hands. By the time she went to the Agency School, her name had changed to Nadine, and she still couldn't speak the English language very well. However she persevered and graduated from the agency school.



Nadine Morsette

After her graduation from the agency school, she spent a small amount of time attending Box Elder High School. The Lutheran Church had a truck with a covering and bench seat in the back and they transported students to the school. She didn't know why but she said that, "it wasn't feasible" for her to attend Box Elder School and she stopped attending the school.

In 1980 she received her GED in Great Falls, Montana and she went on to receive training as a nurse's aide. She spent many years teaching the Cree language in the Rocky Boy Schools and as an elder advisor for Stone Child College. The one regret she had was not teaching her children the Cree language, because it's harder for them to participate in the cultural activities and ceremonies of our tribe. When asked why, she replied, "I never wanted my children to go through the things I had to (Nadine Morsette, Personal Communication, August, 20, 2008)."

Parker Day School

The Parker Day School was first built in 1928 and was a small tarpapered shack with an area to cook students' meals. A new school was constructed in 1930, on the present home site of Videl Stump. Charles "Chice" Gopher was born in 1933, and attended Parker Day School in 1939 or 1940. He came from a traditional family and spoke no English when he went to school. His family encouraged him to learn English and their ways so he would be capable of making a good living for himself. Before the first day of school his uncle came to his house and cut his hair so he would look good. He remembers his first teacher Ms. Portman whom he described as mean. The first things he learned to say in English were his name, where he lived and who his relatives were.



Parker Day School

In the fourth grade two teachers were at Parker Day School, Mr. and Mrs. Swab. Mr. Gopher remembers that they were interested in the Cree language and often asked students to translate English into Cree so they could help the non-English speaking students. During his time at this school he followed the maintenance men around the school and became fascinated with the boilers. He set his goal to

become a maintenance man and did so later in life, although his parents wanted him to become a mechanic.

During the evenings, tribal elders like Shorty Young Boy, Chief Goes Out, Well Off Man, Jim Russette and Pete DeMontiney would gather the children up and they would meet at one of their homes. These gatherings were another part of his education.



Allan Crain, teacher with students at Parker Day School. Videl Stump is on the right side of Mr. Crain

They would teach the songs and different aspects of the Cree culture and traditions, reminding him never to forget what they were teaching him and the other young ones. They also taught him discipline; if he was seen doing something wrong it was during this time that they corrected him. He remembers these were times of lots of sharing in the community and during the appropriate times of the year the elders would conduct the tribal ceremonies (Charles Gopher, Personal Communication August 22, 2008).

Today, Charles Gopher is a member of the Tribal Elders Committee for the tribe and is always busy helping to teach the community members about the Chippewa Cree culture. He is always available to talk, and in the ways of past tribal elders, always speaks in a humble manner.

Parker Canyon Day School

Little of the history of Parker Canyon Day School survives in the memories of the Chippewa Cree people. It was a temporary school and was in existence for only a couple of years. It was built in 1931 and was abandoned after busses were available to transport students from this area to the better built day schools on the reservation.

Sawmill Day School

The Sawmill Day School was constructed to meet the needs of students whose parents had moved to the mountains to work at the tribal sawmill and on other projects



Sawmill Day School

funded through the Indian New Deal of the Roosevelt Administration. In 1933 the first school in the Sawmill area held classes in a tent. As more families moved into the area a one room school house was built and soon there was a need to construct a larger facility. Ted Russette, Sr. is 80 years old and attended the Sawmill Day School in 1934 when it was

still a small one room building. He was not a Cree speaker when he entered in the

Day School System. In 1935, the new Sawmill Day School was built. His teacher was Mrs. Sample and he describes his experience as "alright." Behavior problems brought on a "whipping" but he remembers no one being punished for speaking Cree. What he remembers the most was the division between the original tribal members and those who were being adopted into the tribe. The tribal sawmill was destroyed by a fire in 1936, and his family moved away to work on the Bonneau Dam Project. He still attended Sawmill School and rode a bus to get to the school. The school operated the bus for two years and the school temporarily closed in 1938-1939. He then went to school at Haystack Day School to finish his fifth grade year (Teddy Russette, Sr., Personal Communication, August 24, 2008).

According to reservation principal, Allan Crain, it was the most beautiful building of all the schools constructed on the Rocky Boy Reservation. It was later sold to a rancher in the Big Sandy Area in 1955.

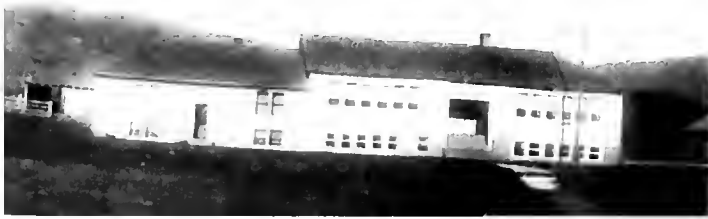
Agency School

Until the Agency School was built in the agency area to serve the sixth, seventh and eighth grades in the 1930's, many of the students graduating from the other day schools were sent to off reservation boarding schools. The school was located in the agency campus area.

At the Agency School students continued to receive instruction in English, reading, writing and other academic subject matters. They also received industrial training; the boys received instruction on farming and other industrial skills and the girls received instruction on cooking, sewing and other types of domestic skills. Both the girls

and boys proved to be very adept at honing these skills. The girls sewed their own dresses for school, and helped cook the meals served at the school. The boys worked with wood, in the shop located adjacent to the school, and built tables, cabinets, chests and other type of wood projects for their homes.

Videl Stump is 69 years old and was born in a tent during winter in 1939. He is a member of the Tribal Elders Committee. Videl and his wife Ruby are frequently called upon to speak to the children and college students about our way of life. In spite of all efforts to strip him of his language, he was still a Cree speaker by the time he entered the higher grades at Agency School in 1951. He remembers that everyone at the school used the same textbooks, and although the use of the Cree language was not encouraged they were not punished when caught speaking it. Only poor behavior was dealt with a hard swat on the backside. Mr. Allan Crain, Mrs. Noble and a Mr. Winston, who he described as being very mean to the students, were his teachers. Personal Hygiene and cleanliness were an important part of their training. Every student was assigned chores in the school, including washing floors, waxing and other duties to keep the school spotless, *(When he attended the Parker Day School they had to remove their shoes and used slippers or a piece of cloth while in the building)*. They also helped in the school's garden. He liked the good food served at the school and remembers the cooks, Geneva Houle, Urusla Russette and Mrs. Van Gordon, very well. He also enjoyed the school picnics, when all the schools gathered and held different types of competitions, like baseball, sack races and baseball throws. It was at the Agency school where he learned to play basketball and took pleasure in traveling along the Hi-line and to Great Falls to play other teams. They often played teams from the high schools in the surrounding area.



Agency School

As part of his industrial training he began to take shop classes, where students were able to work on wood projects at the shop building close to the school. He learned about the use of different tools and safety. In describing the school

he stated that it was more modern than the day schools (Videl Stump, Personal Communication, August 24, 2008).

Allan Crain, an Indian Service teacher, came to the Rocky Boy Indian Reservation in 1949 and remained until 1959; he married Anna Parker, a Chippewa Cree tribal member, while on the Rocky Boy Indian Reservation. When moves to transfer the educational responsibilities to the Havre School District became evident, he transferred to the Navajo Reservation to finish his commitment to the Bureau of Indian Affairs. Upon his retirement from the Bureau of Indian Affairs in 1975 he returned to the reservation and continued teaching and served as the Superintendent of School District 87J. His first teaching assignment on the Rocky Boy Indian Reservation was the Haystack Day School and used the Manual of Minimal Essential Goals developed for teaching Indian student by the Indian Service. During his tenure students were not punished for speaking their language although the teaching of language, tribal history, culture and traditions were still prohibited and not part of the Manual of Minimal Essential Goals.

Mrs. Pearl Raining Bird Whitford, a 69 year old tribal educator in the Head Start Program, has fond memories of Mr. Crane. Mrs. Whitford was born with a hearing defect and that made it hard for her while attending school. She entered school as a native Cree speaker and her hearing loss made it difficult to learn the English language. She stated

that without Mr. Crain's help she would have never learned to speak the English language. (Pearl Raining Bird Whitford, Personal Communication August 17, 2008).

Off-Reservation Public Schools -1900-2008

An early account by Fred Nault on his public school experience is recalled in his book *Montana Métis*, as told by himself. He was forced out of the Dupuyer public school system around 1910 because they found out he was of Indian descent. After being forced to leave he attended Holy Family Mission School on the Blackfeet Reservation until the sixth grade. Although he was prepared to go on to Chemawa Indian School, his grandfather and grandmother said the school was too far away for them to visit it, so he ended his education and began working for a living. His experience was not unique as public schools of the time thought the education of Indian children was a federal responsibility.

In 1926, Luman Shotwell's Annual Superintendent Report identified a single student and by 1931 the number had grown to 36 students attending the public school system. Most of these students had parents who moved off the reservation for employment purposes.

The children located within the reservation did attend one of the public school located near the Rocky Boy Indian Reservation, though prior to 1950 attendance to these schools were very limited. There were three schools close to the reservation. Box Elder school is located next to the reservation line; Havre Schools were 30 miles north and Flatness School was located in the Williamson range area. The Flatness School operated only for a short time and no evidence was available to indicate that any students from Rocky Boy attended this school.

Box Elder Schools

Box Elder School was the closest to the reservation; and a small portion of their school district extends into the Rocky Boy Indian Reservation, a result of additional lands purchased in the late 1930's and early 1940's. Due to a fire in 1964, the school was destroyed. There is little physical evidence from 1914 to 1964 that survived. A lone photograph of Box Elder School children shows that five or six tribal members were attending the school in 1947. Olive Parisian Rosette, a 1974 Northern Montana College graduate, and Margaret Swan, a 1975 graduate were the first Indian teachers at the Box Elder School.

Olive Rosette, a non Cree speaker, also attended Box Elder School in her sophomore year in 1948. She recalls that very few tribal members were attending the school, and the Indians attending Box Elder weren't treated well. Some of the other students she remembers attending were Joe Rosette and his brothers, members of the Corcoran and Hobbs families. Most of these tribal members lived within the School District Boundaries and although the school and students weren't happy with the new influx of tribal members, they were allowed to attend (Olive Rosette, Personal Communication, August 18, 2008).

It wasn't until the passage of Federal Impact Aid Act in 1950, that we begin to see an increase in the number of Chippewa Cree students in the surrounding public school systems. Helen Sunchild Parker recalls being recruited by the Box Elder School in 1951 and although she was frightened by the prospect of attending a school with a very small Indian student population, she attended Box Elder High School. (Helen Parker, Personal Communication, July 29, 2008).

Federal Impact Aid and the lure of Johnson O'Malley funding, to augment district funding, certainly influenced this effort to recruit Indian students in the surrounding school systems. By 1965, the number of those graduating from Box Elder High School from the Chippewa Cree Tribe outnumbered the non-Indian students 2 to 1. In 1970 the number had increased to 5 to 1 and during the 1980s the school's Indian student population had grown to 95%. Most of these figures are based on the photographs of the graduating class from Box Elder High School, since Montana's Office of Public Instruction, has only recorded race/ethnic data beginning in 1997.

In 1990 the Box Elder Schools Indian student enrollment had increased to 96% of the student body and this figure is consistent through 2008. From 1960 to the present most non-Indian students migrated out of the district to the Big Sandy and Havre Schools systems. One of the monumental changes that were incorporated in the curriculum at Box Elder High School was an Indian History course. In 1967, Mr. Jim Magera, a coach and teacher at the school, started and taught the first course in Montana to teach Indian students about themselves. Daryl Wright, the author of this document, remembers the class and the lively discussions that took place as students became more aware of the historical events that negatively impacted their people. Box Elder School has also recently implemented a family program that is grounded in Chippewa Cree cultural beliefs and language; it has been well received by students and parents and plans are currently underway to expand the program.

Although very few non-Indians attended the school, the representation for native concerns on the school board remained in the hands of the non-Indian ranchers and farmers from the surrounding area. The first tribal member to be elected to the Box Elder School Board was Walter Swan who was elected sometime in the 1960s (Bob Swan, Personal Communication, August 20, 2008). By 2000, the school board had become primarily Indian for the Box Elder School District. In the 2006-2007 school year the Box Elder School District had grown to over 366 students, with a 96% Indian student population.

Havre Schools

One of the reasons that few Indians attended the Havre Public Schools in the 1940's and 1950's was due to the lack of transportation. Those who did attend had parents working and living in the Havre area or were able to catch rides from their relatives who traveled daily to work in Havre.

Louise Stump is a 65 year old tribal member who attended both elementary and high school in Havre for a short period of time in the 1950's. As an elementary school student she was labeled as a slow learner and had to sit in the hallways during math and reading, with the other Indian students. She said "I couldn't help but feel unwanted because of racial and cultural differences," a feeling that never left her even when she attended her freshmen year at Havre High School in 1958.

During her freshman year at Havre High School, she had to catch a ride with her relatives Paul Little Sun and Charlie Writing Bird who worked in the Havre area. In the winter she stayed with Mrs. Gable, a social worker, and paid her way by helping with Mrs. Gable's small children. She had no problems in her classes and in Algebra often assisted other Indian and non-Indian students. Some of her Indian classmates were Faith Eagleman The Boy and Caroline Denny.

Although she enjoyed school she was subjected to cultural bias throughout her educational experiences in the Havre School District. One of the non-Indian students told her the teacher would refer to her as "Pocahontas", when she left the classroom. She said

nothing, though another student reported it to the administration and the teacher was reprimanded. Another of her unpleasant memories was walking through town of Havre on Fridays, with some of the other Indian girls, to find a way back to Rocky Boy for the weekend. They were often the subject of racial slurs and catcalls by both the younger and older residents of the Havre Community. When asked whether her children are fluent Cree speaker she responded, "When they were young they were all fluent speakers because of their grandmother and now they speak crippled Cree because they were teased in school and then they quit communicating in their native language."

Later in her life, Louise became a teacher's aide at the Rocky Boy Elementary School and she graduated from Northern Montana College. In 1975 she became the director of the Bilingual Music Program. She worked in the area of Bilingual Education for 10 years and was the Director of Bilingual Education from 1977 to 1982. She is now the Director of a Teacher Training Program at Stone Child College (Louise Stump, Personal Communication August 21, 2008).

It isn't until the Havre School District assumed the educational responsibilities, for reservation students, in 1960 that we begin to see a substantial increase of Indian students attending schools in Havre. This increase is primarily due to employment and the fact that the new overseer of Indian education provided a bus to the distant institutions in Havre, Montana.

Moreover, Federal Impact Aid, Johnson O'Malley, and other financial aid, provided by the Bureau of Indian Affairs, gave the Havre School District all the incentive needed to assume the responsibility of educating the children of the Chippewa Cree Tribe.

In the 2005-2006 school year the Indian student population had grown to 21% in the elementary schools and middle school and 13% at Havre High School (Havre High School).

A New Direction in Rocky Boy Education



Rocky Boy Elementary

In 1959, the Havre School District constructed the elementary school and took over the education of our children from the Bureau of Indian Affairs in 1960. During the 1960's our people became dissatisfied with the direction of the Havre School District, and began to dream of controlling their own school system. In the fall of 1968, Mrs. Dorothy Small was appointed to the newly created Advisory Education Committee, a group of Rocky Boy parents to act as a liaison between the Havre Board of School Trustees and parents of Rocky Boy students. The Rocky Boy Tribal Council and Havre Trustees created the committee to handle parent complaints and suggestions as there were no Rocky Boy representatives on the board and the 30 mile distance to Havre discouraged parents from attending board meetings. The advisory committee consisted of six parents: Robert Favel, Chairman; Albert St. Pierre, Vice-Chairman; Alice Russette, Secretary; Dorothy Small, Treasurer; John Roasting Stick; and Sharon

Watson (Brewer, 1987). After becoming dissatisfied with the Havre Public School System they began seeking a new school district for the Rocky Boy community. Mrs. Alice Russette explains the importance of the advisory committee to effect change for Rocky Boy students:

From the very beginning we must say that in our status as an advisory board we were never properly informed of any business transactions or if we had any ideas of our own, were ignored by the school board of Havre (Statement Alice Russette).

At this point the committee and Rocky Boy parents realized that the only way they would have any control over their children's education was to have their own school. Mrs. Small in an interview with the Great Falls Tribune explained "... that at first people were critical of parents trying to get their own school because they were not educated. The Tribal Council had tried to do it once before and had failed, so they doubted that parents with no education could do it." Despite the negativism, the community voted 172-90 in favor of establishing an independent school district in June 1969 (Rocky Boy Committee, 1970).

After several hearings, meetings and community cultural activities they achieved their goal during a final hearing with the Hill County Superintendent of Schools, Mrs. Beathe Campbell and the trustees of the Havre School District 16-a, on February 17, 1970. During a crowded hearing at the Hill County Court House, Robert Favel, Dr. Lionel DeMontigny, and 148 other tribal members were present and 30 members provided testimony on failure of the Havre School district to meet the needs of their children. During the testimony several key points were made:

1. That out of 62 Indian children entering into the eighth grade only 12% graduated from the Havre School district;
2. That federal funds received by the Havre School District were being wasted and failed to provide a quality education for Indian children;
3. That there was no evidence that funds received by the Havre School District for assistance in providing an education for Indian children were being used to provide compensatory or other programs specifically devised for these children. These sources of revenue appear to be added to the general operation fund of the school district until Fall of 1968;
4. That failure at the High School reflects failure at the grade school level;
5. That discriminatory practice was one of the reasons to request their own district (Havre Daily News, February 18, 1970).

One of those testifying was Florence Standing Rock who appeared at the meeting in traditional dress and spoke to the audience in her native Cree language. Many believe that her testimony was a pivotal point of the proceedings. Louise Stump remembers her presentation as she opened she spoke the first part of the testimony in Cree:

Her name was Florence Standing Rock. As she spoke the T.V. cameras were on and flashbulbs were constantly going off. After she was done, she said to those attending the hearing in English, "This is the reason we have to have our own school. I just wanted to show you people that we have our own cultural needs that we have to address." "You people worship money so much whenever there is money concerned (rubbing her

index finger and thumb together to demonstrate greediness) "You put your hands out. She pulled her braids out and said, "This is what we believe in-our own culture. You people can't teach us that. You can't teach the things I want my kids to know in the future (Brewer)."

Albert St. Pierre also gave testimony during the hearing:

Rocky Boy people have been unhappy for a long time because they don't have any voice in the school. When we go down to Havre school board meetings it seems they don't want to listen to us. It's been like this for a long time. For instance, a few years ago there was a teacher who kept striking the kids. A bunch of us got together and called in the Tribal Council. We got the school superintendent to the meeting, but right at the meeting he said, if you can't teach the kids mentally, you have to use force, you have to pound it into their heads. He said that right at the council meeting (Statement, Albert St. Pierre).

Several weeks after the hearing, the Superintendent of Schools for Hill County finally approved the petition for the new Rocky Boy School District 87J on March 1, 1970, and responsibility for the new district was transferred in July 1, 1970 (Havre Daily News, March 2, 1970). The new district provided educational opportunities for 266 students in the kindergarten through eighth grades, and School District 87J became one of the few Indian controlled schools in the nation.

Bert Corcoran, a member of the Chippewa Cree Tribe, was hired as the first Superintendent of the new school district and Gerald Gray, a Blackfoot Cree from Browning, as the first principal. The tribal members who served as the first School Board were Dorothy Small, Alice Russette, Albert St. Pierre and Duncan Standing Rock. With the formation of the new school district with a service area that encompassed the almost 98% of the reservation, they began to revise the educational system from the formal schooling pattern of the dominant culture to one that recognized and incorporated tribal culture within the educational framework. The continuation of Careers Opportunity Program, begun during the time the district was under the Havre School District, was important to the school administration. Many of the district's teacher's aides were pursuing education degrees and were close to completing their degree requirements. They continued to secure funding from the Department of Labor and Career Opportunities Program until 1975. Having success in increasing the number of Indian educators who graduated in 1974 and 1975, many of the aides needed an additional year to complete their degree programs. They applied for and received an additional year of funding for a Teachers Training Program from the State of Montana in 1975. These programs proved highly successful and 36 participants graduated from Northern Montana College. Many became the first tribal members with their Bachelors Degree in Education to teach at the Rocky Boy and Box Elder Schools. This was no mean task as the aides had to maintain their families, teach all day, and attend school at night (Brewer).

With the passage of the Bilingual Education Act of 1968 (Title VII), the school was provided with a mechanism to help develop the means to protect our cultural beliefs through language retention. In 1971, the Rocky Boy School District obtained funding for the Bilingual Program and a new era of cultural activities for our students had begun. Robert Murie was hired as the first director of the Bilingual Program and was succeeded by Helen Parker. The school began developing Cree curriculum and teaching our language in Rocky Boy School System. They also developed adult education classes to

teach the Cree language to many of our adults. Helen Parker, and Ethel Parker, Career Opportunity Program graduates, were the first bilingual teachers.

In 1971, Sixty-five students in kindergarten and first grade began to receive instruction in the Cree language, the "oldest American Indian language to have an alphabet", as well as Chippewa Cree folklore, dance, beadwork, tanning hides and drying meat from Chippewa Cree elders. By 1973, the Bilingual Program had expanded to include children in Headstart through the third grade. (Bi-Lingual Project, 1971).

Another program that complimented the work being accomplished by the Bilingual Program was the Rocky Boy Research Project. In 1974, Harold Gray was hired as the Director and Pat Scott was the primary researcher. The school hired tribal elders, Art Raining Bird, Joe Small, and Walter Denny to work with the Bi-lingual program to teach not only the students but the adults as well how to read and write the Cree language in both the syllabic and phonetic forms. The Rocky Boy Elementary and Jr. High School became the focal point and repository as they began to collect and catalog everything they could on Chippewa Cree language, culture and history.

They recorded the tribal history, and old stories and some of these materials were developed into curriculum for use in the school system. The school became the model for bilingual education and visitors and professionals from throughout the country came to analyze the success we were achieving in our program. Although the funding for the program ended in 1982, the Rocky Boy Schools continued to operate a Cree language program. Some of the material is still being used today and being revitalized through the History and Cree Language program at Stone Child College.

The success of the Bilingual and History Project were documented during a visit by the National Indian Arts and Crafts Board in 1976. Royal B. Hassrick, a member of the board commented,

What is being done at Rocky Boy is most significant and is something the BIA in its schools has never quite got around to. Giving Indian children a pride of heritage is the essence of education for them. I was impressed and the board was impressed by the fact we saw happy faces at Rocky Boy School. These kids are enthusiastic. I've been to enough Indian schools to know the Indian schools are not noted for providing this kind of thing--this happiness and enthusiasm. It obviously must have something to do with the operations there....(Davis)

By the time the Rocky Boy people had gained control of their educational system they had been subjected to over 70 years of the federally mandated assimilation policies, policies that have had a lasting effect on generations of Indian children who were forced to accept the American values and mores. However, in spite of being overwhelmed by assimilation policies the Rocky Boy Indian Reservation remains a stronghold of cultural knowledge and tribal religious practices continue to this day.

Today the Rocky Boy Elementary School has outgrown its present facilities, with a total student enrollment of 304 and a 100% Indian student population in the kindergarten through eighth grades, and is presently seeking funding to build a new school.

Rocky Boy High School



Rocky Boy High School

In 1976 during a community meeting, 63% of those attending voted to create a high school on the reservation. The community members were becoming very concerned over the high dropout rate of our students who attended other public school systems. With Federal Department of Education, Title IV funding, the Rocky Boy Alternative High School opened its doors in 1979 to meet the need of 32 students who dropped out of the public school system. In 1980, the school had its first success story and graduate, Rusty Piapot. Robert Murie served as the first Director of the Alternative School but left at the end of the 1980 school year to finish his Masters Degree in Education at MSU-Bozeman.

Irvin "Bobby" Wright was then recruited and hired. He changed the name to Rocky Boy Tribal High School, Home of the Rocky Boy Northern Stars. In 1981, eight students graduated and by 1982, 70 students were enrolled at the High School and 10 members from the tribe graduated that year. It was on its way to being a permanent part of the Rocky Boy Educational System. In 1982, School Superintendent Bert Corcoran and High School Principal Bobby Wright traveled to Washington D.C. to meet with Bureau of Indian Affairs Education Director, Earl Barlow. The purpose of their meeting was to discuss the possibilities of Rocky Boy Tribal High School being designated as a BIA Contract School, which would allow the school to access federal funding to support the school. Earl Barlow was able to arrange a meeting with the Assistant Secretary of the Bureau of Indian Affairs so they could make a presentation concerning their request. Mr. Barlow played an instrumental role in helping present their case to the new administration. After returning to the Reservation, they anxiously awaited word. Three days after they returned they received a call informing them the request was approved and Rocky Boy Tribal High became a BIA Contract School. Both Bobby and Bert continued to work with the BIA and the High School was placed fourth on the high priority list for new school construction (Personal Interview, Bert Corcoran, July 19, 2008). Bobby left the reservation in 1983 to work on his Doctorate at MSU-Bozeman but continued to provide technical assistance to the school during 1984.

In 1987, the Rocky Boy Tribal High School was built. After repeated failed attempts to petition to the Hill County Superintendent of Schools, Shirley Isabel, to create a new Public High School District, Edward Parisian and Dr. Bob Swan led an appeal to Montana State Superintendent of Schools, Nancy Keenan (Dr. Bob Swan, Personal Communications, August 13, 2008). After their successful appeal, in 1989 the Tribal High School became a public school, and the new high school became part of School District 87J-L. In 2007 the Rocky Boy High School had its largest graduating class of 36 students and had a total enrollment of 150 students in the ninth through twelfth grades with a 100% Indian student population.

Stone Child College

"The name of the late Peggy Nagel, "Sitting Old Woman", and Stone Child College is one that can not be separated. As a lifelong advocate for education her dedication and hard work is monument to what one can achieve when working towards a better life for our people."

Daryl G. Wright I, 2008



According to a 401 Planning Grant that developed "A Plan for Our People" in the early 1970's, the Tribe identified as a long-term goal the need to develop a Community College to meet the educational needs of the Rocky Boy community sometime in the future. In 1980, the Chippewa Cree Tribe obtained a P.L. 93-638 contract to assume the responsibilities of the Higher Education Scholarship Program from the Bureau of Indian Affairs. Edward Parisian was hired as the first director for the new Tribal Education Department and by 1981 the tribe had also contracted the Adult Vocational Training and Johnson O'Malley programs. He also expanded the Adult Vocational Training Program to include college courses through an arrangement with Dull Knife Memorial College on the Northern Cheyenne Reservation. Edward Parisian left the Tribal Education Department in the fall of 1982 to accept a position as the Superintendent of Rocky Boy Schools. Peggy Nagel was hired to replace Edward Parisian in 1982 and made one of her primary goals the creation of a tribal community college. As part of her vision Peggy began working with Edward Stamper, Bobby Wright, Lydia Sutherland, LuAnne Belcourt, John Sunchild and other tribal members to make this goal a reality.

In 1984, they gained the support of the Chippewa Cree Business Committee (Tribal Council) and they passed a tribal ordinance creating the Charter for Stone Child College, but their work was far from complete. Their next achievement was gaining recognition as a tribal community college from the Bureau of Indian Affairs.

To guide their efforts, the Board of Directors, Peggy Nagel and many others developed the following Mission Statement to guide the growth and direction of the new college.

Mission Statement

Stone Child College was established by Chippewa Cree Tribal Ordinance, to coordinate and regulate all higher education activities on the Rocky Boy's Indian Reservation; to maintain high standards for staff, faculty, administration and students; to maintain open enrollment; and to be accessible to potential students. The College is authorized to develop and operate programs granting degrees and certificates and/or enter into agreements with public or private agencies to offer post-secondary education on the Rocky Boy's Indian Reservation. Emphasis is put on programs leading to degrees. Stone Child College, in its commitment to quality education, will be responsible for providing Stone Child College students with:

1. An opportunity for personal development through educational, cultural and community activities.
2. Qualified student centered staff, faculty, and administration who will provide an aesthetic, intellectual, cultural, psychological, and safe environment.

3. Encouragement to seek financial opportunities to enhance self-reliance and become financially independent.

When Stone Child College first opened its door in the fall of 1985 it was a satellite campus Dull Knife Memorial College. Twenty six students were enrolled for the fall semester at the institution, and in the Spring of 1986, 94 students from the Rocky Boy Indian Reservation were pursuing their educational dreams. At this time they were located in one of the houses above the Rocky Boy High School. The house had four bedrooms, two upstairs and two downstairs, which were turned into offices, the kitchen was the receptionist area and the living room housed the financial aid office and the student area. According to Ed Stamper, he remembers Peggy calling it a "real communiversity." Classes were held in space they found available in the schools, churches and other facilities within the reservation. In 1986 the College celebrated its first graduating class of four students, Theresa LaFromboise, Karen Morsette, Linda Gopher and Carol Oats who earned their Associate of Arts degrees.



First Home of Stone Child College

In 1987 the college became an operating affiliate of Salish Kootenai College. The enrollment at the college continued to climb to 137 students and expanded the degree program to include an Associates of Arts degree in General Studies-Liberal Arts Option and Human Services Technology and an Associates of Applied Sciences degree. The options included General Business, Secretarial Sciences, and Computer Sciences. They also offered a one year certificate of completion in Secretarial Sciences and two year certificate of completion in Building Trades.

The overwhelming success of Stone Child College soon forced it to seek out larger accommodations. Stone Child College had outgrown its old facility and transferred to the old Tribal High School and former Tribal Administration building. Their student enrollment had grown from 70 students in 1985 to 241 students in 1993 and they soon found it necessary to add additional buildings to meet the overwhelming needs of their student population. After ten years of working towards this dream Stone Child College received their final accreditation from the Northwest Association of Schools and Colleges Commission in the Spring 1993.



"Sitting Old Woman" Center, Stone Child College

With the increasing student enrollment and a tribal population expected to double by the year 2025, the old campus became overcrowded and could no longer adequately house the student population. To address this concern the Chippewa Cree Business Committee, College President, and the Board of Regents, began seeking resources for the construction of a new campus. With the help of RJS and Associates, grant writers for Stone Child College, they received a gift from the Lily Endowment in the amount of \$1 million. Since 1999, the College has secured additional resources from a variety of private and federal sources which enabled Stone Child College to build new facilities (Jim Swan, RJS and Assoc., Personal Communication, July 21, 2008).

To begin the development of the new campus, the Chippewa Cree Tribe donated 50 acres of prime cultivated cropland for the new college site. Today the new campus consists of seven new buildings, which many claim to be the most beautiful buildings on the Rocky Boy Indian Reservation. The Cultural Archives building, presently houses several offices, however new renovations are being planned to house tribal cultural and historical artifacts. The "Sitting Old Women Center" houses the Finance Office, Bookstore, Student Services, Financial Aid and Library. "Kennewash Hall," is where the School



Jon "Cubby" Morsette Vo-Tech Center

Administration, faculty, and Higher Education offices are located. It also houses the classrooms and labs. Stone Child College also has a daycare facility for students and community members and a Food Service Building where students can enjoy a good breakfast and lunch. The "Jon "Cubby" Morsette" Vocational Technical Center was completed in 2004 and houses a variety of vocational programs as well as the Fine Arts programs. The latest addition is the Print Shop, where printing and photograph enhancement take place. Construction is currently underway for the new gymnasium, for which the college recently secured funding.

From its humble beginnings in 1984 Stone Child College now offers a wide array of courses, degree programs and one-year technical training certificates. To date, Stone Child College has awarded 483 degrees and 110 certificates. In 2007-2008 over 476 students took advantage of the educational opportunities available.

The Impacts of Indian Educational Policy on the Rocky Boy's Indian Reservation

No other race of people has endured more hardships in order to survive than the American Indian. Federal policy, especially education policy, is one of the historical tragedies that has affected generations of Indian people. As the Indian Wars came to a close, we began to see a significant change in the federal policies that focused on the separation of Indian children from their extended families and most significantly the stripping of their cultural heritage. It is to this policy that many attribute the loss of the Chippewa and Cree Languages and many of their traditional ways. While an enduring race, it has been difficult to maintain their identity under the continual barrage of federal Indian policy designed to accomplish what their guns could not.

Generations of Indian youth were sent to Indian boarding and day schools with one thought in mind, to detribalize, break up the extended family and to assimilate the Indian populations. The results of these efforts on the Native population were devastating to generations of Indian children. The trauma and impacts on the native population are still felt to this day long after many of Bureau of Indian Affairs schools have shut their doors.

When it was no longer an acceptable practice to kill off the Indian problem, the federal government developed a more systematic approach which would produce the same desired results. In essence, we are back to square one. Even federal policy has come full circle, although it been disguised as a push to nationalize educational benchmarks and to provide all students with a quality education. The new battle cry of "No Child Left Behind" is just another attempt to assimilate not only natives but all people of color to the white norm. It will be years before we will have enough information to analyze the

impacts of this legislation, but many native groups have already raised objections. They see it for what it really is.

According to data collected by Robert Gopher, Tribal Health Planner for the Rocky Boy Health Board, 65-75% of our population suffers from alcohol and/or substance abuse addictions and the resultant health complications. On average, American Indian students drop out of all grades at a rate more than 12 times than that of white students, and they drop out of high school at a rate three times greater than that of white /students. American Indian students in Montana also had a three-year average completion rate of 60.6%, noticeably lower than the White average of 86.6% (Office of Public Instruction's Montana Statewide Dropout and Graduation Report). Like other Native American communities, our people experience disproportionately high mortality rates compared to other Americans from: Alcoholism – 627% higher, Tuberculosis – 533% higher, Diabetes – 249% higher, Injuries – 204% higher, Suicide – 72% higher, and Homicide – 63% higher.

In light of the above statistics we begin to realize just how extensively the historical treatment of the Indian populations and educational impacts of the assimilation process has negatively affected our communities. Over four generations of our children has been subjected to the Day and Boarding Schools operated by the Bureau of Indian Affairs. It has taken over 500 years of exposure to western civilization and 300 years of assimilation practices to bring us to the point where the systematic cultural genocidal goals have almost become a reality. The road back may take just as long to regain our spiritually and to reverse the impacts.

Stone Child College has successfully obtained other grant resources to fund Rocky Boy students attending other institutions of higher learning. Following is a breakdown of these programs:

Program	SCC	Instate	Out of State	4 Year	Grad
Higher Education Tribal Scholarships	9	38*	17	41	3
Adult Vocational Training Tribal Scholarships	11	4*	3	0	0
Indian Education Professional Development	7	13*	0	6	0
English Language Acquisition Program	12	3*	2	5	0
American Indian College Fund	3	8*	1	5	4
TOTALS	42	66*	23	57	7

**The instate student numbers do not include Stone Child College students.*

Conclusion

As a tribe, we must insure our survival and learn from our mistakes and move forward in developing a new educational system that meets our needs and strengthens our language, and traditional beliefs and values. Federal policy must not stand in our way.

In order to survive as a Nation we have to take a serious look at the impacts of these educational efforts and develop methods to reverse the trauma and regain what was systematically stripped from the minds of our people. We must return to the basis of our Traditional Pedagogical practices of respecting all things and teaching our children to survive in the environment which they find themselves. We must walk in both worlds in order to survive in the future, maintaining a balance of academic excellence and our traditional beliefs and practices. To accomplish this almost overwhelming task, as teachers we must take every opportunity to incorporate language, traditional beliefs and tribal history into every discipline taught in the reservation schools systems today. I must emphasize that this is not a choice; it is a necessity to ensure the cultural survival of a race brought to the brink of extinction through a well thought out educational system designed to do away with the "Indian Problem."

There is no room for "No Child Left Behind", teaching for the test or other types of educational banking techniques. Ours must be based on our need to revitalize our language, history and cultural values and traditions.

A History of Rocky Boy Education was written by Daryl G. Wright I, a member of the Chippewa Cree Tribe. He is a graduate student at the University of Montana, pursuing a Masters of Interdisciplinary Studies Degree in English Literacy/Creative Writing and Native American Studies. He is also a graduate of Stone Child College and plans to return and teach there.

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Rocky Boy Head Start



Stone Child College



*Square Butte from Box Elder in September
2008*



Stone Child College from the parking lot of the SCC Print Shop



Stone Child College President Melody Henry speaking at 2007 SCC Graduation ceremonies



Flute performance led by Instructor Ed Stamper at Stone Child College 2007



*Baldy Butte from top of Divide in Bear Paw
Mountains*



Inside the Bear Paws winter 2007



Centennial Mountain during Winter 2007



Stone Child College, Jon "Cubby" Morsette Vo-Tech Building Winter 2008



Honor Guard at the Rocky Boy Pow Wow 2005



Honor Guard, Rocky Boy Pow Wow 2008



Evening Grand Entry at Rocky Boy Pow Wow 2008



View from one of the Housing areas in Box Elder



Centennial from the gate at the Rodeo grounds



Rodeo from earlier years on the Rocky Boy Reservation



Pow Wow



Box Elder School Activities



Rocky Boy Stars High School Basketball Team



Lutheran Church at Rocky Boy Agency now a protected Historical Site



One of the first school busses on the Rocky Boy Reservation



Malcolm Mitchell and Family



Bonneau Dam under construction



Road Construction



Families on the Rocky Boy Reservation



Browns Dam completed in 1934, Square Butte in the background



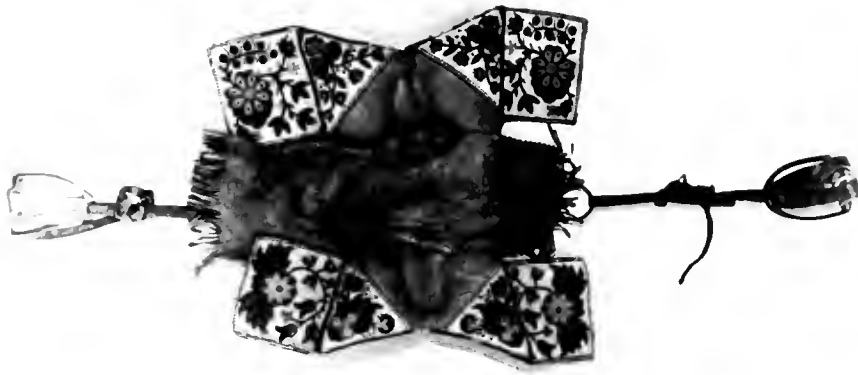
One of the first gas stations on the Rocky Boy's Reservation



Roads being done on the Rocky Boy's Reservation, in the 1930's



Getting water for the family



Early Saddle from Rocky Boy Reservation



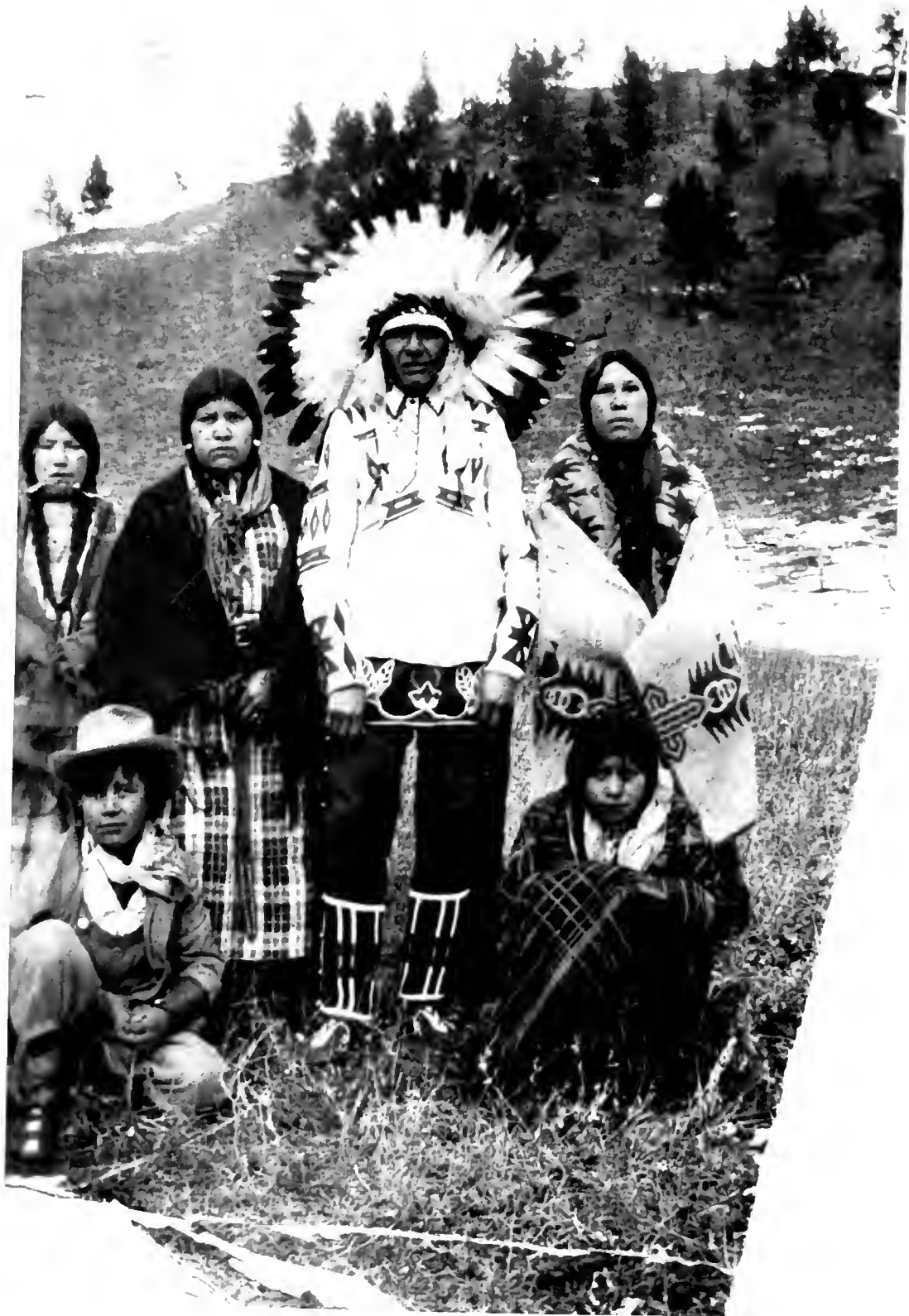
One of the many activities in the early schools on Rocky Boy Reservation



Young children from the early years



Pow Wow in the early years on Rocky Boy Reservation





Lutheran Church on Rocky Boy Reservation early 1900's now a historical site



Quilter in the 1930's on the Rocky Boy Reservation



White Goose Two Teeth beading a belt



Water Bird flexing a hide



Samatt with horse



Eagle With Him, Willie Small, and Andrew Ochino



Shrill Wind doing beadwork



Day Child



Water Bird Girl making bread



Fort Assiniboine Soldiers, early 1900's



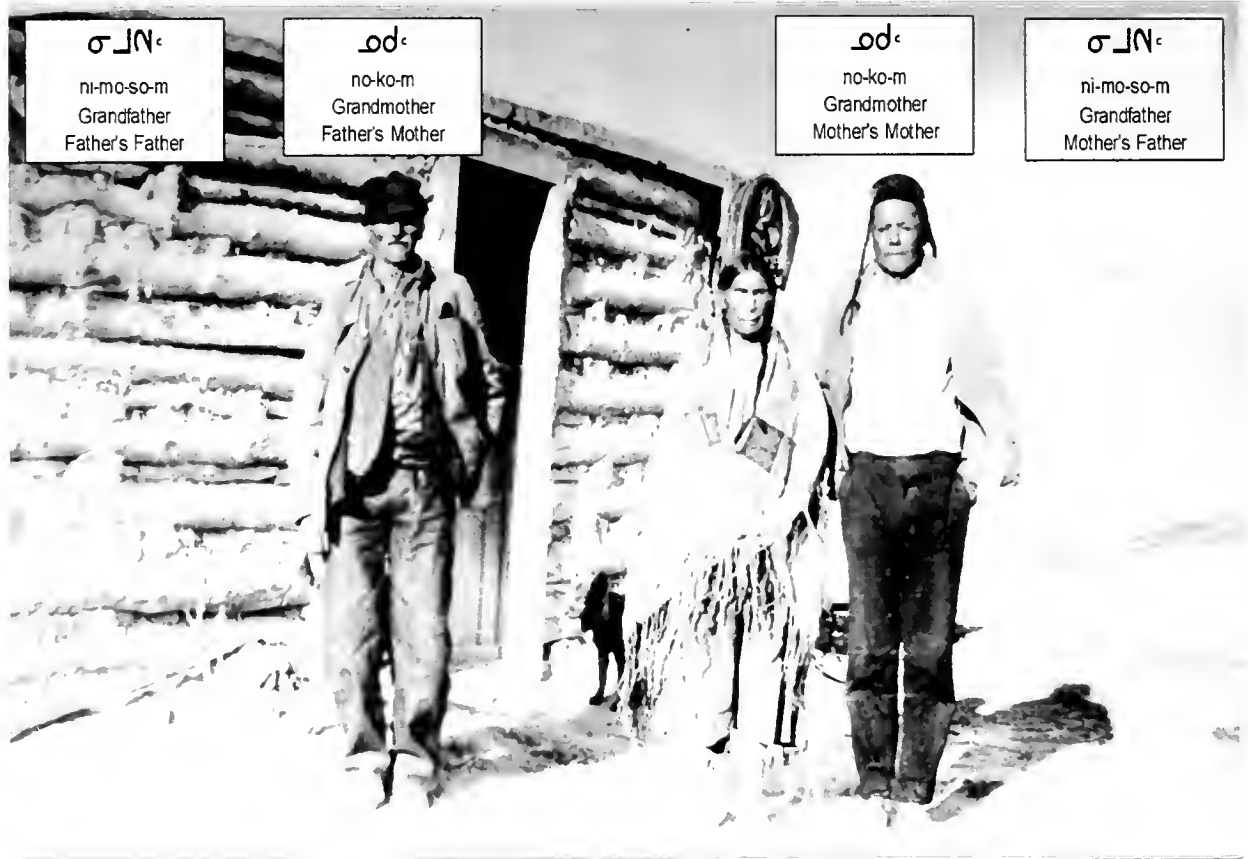
Montana's Governor Schweitzer at the drum with representatives from all 7 Tribes



Spring blanket 2008



*Kinship Charts, Cree language lesson plans, pre-tests,
answer keys, post tests, and animal identification*



Developed by Ethel Parker, Helen Parker, Florence Sun Child, and Wilma Windy Boy

Introduction

The Cree Language Preservation project is the result of a community concern that the Cree language is now endangered. The long range goal plan is “to develop and preserve the Cree language, culture, history, and philosophy with guidance from our Tribal elders”: by developing a curriculum. Family classes and youth immersion camps will be implemented using our newly developed curriculum based upon our culture to teach our language through lessons on culture and tradition.



Baldy Butte, photo taken during 2005 youth camp

Pretest - Part 1 FAMILY ROLES

Directions: Please fill in the blanks with the correct Cree words.

1. Name two or more Cree words for a baby?
a. _____ c. _____
b. _____ d. _____
2. What is the correct Cree word for mother?
a. _____
3. What is the correct Cree word for father?
a. _____
4. What is the correct Cree word for my grandmother?
a. _____
5. What is the correct Cree word for my grandfather?
a. _____
6. What is the correct Cree word for older sister?
a. _____
7. What is the correct Cree word for older brother?
a. _____
8. What Cree word can be used for younger sister or brother?
a. _____
9. What is the correct way to say siblings in Cree?
a. _____
10. What would you call your parents in Cree?
a. _____

NAME _____

DATE _____

MATCH TEST

FAMILY ROLES

PART ONE

Directions: Draw a line from the English word to the correct Cree word.

BABY

NI-KAH-WI-Y

MOTHER

NO-KO-M

FATHER

NI-MI-S

GRANDMOTHER

NI-S-TES-S

GRANDFATHER

NI-Y-KI-KWAH-K

OLDER SISTER

PE-PI-SI-S

OLDER BROTHER

NI-SI-MI-S

YOUNGER SISTER OR BROTHER

NI-MO-SO-M

SIBLINGS

NO-TAH-WI-Y

PARENTS

NI-TI-SAH-NAH-K

NAME _____

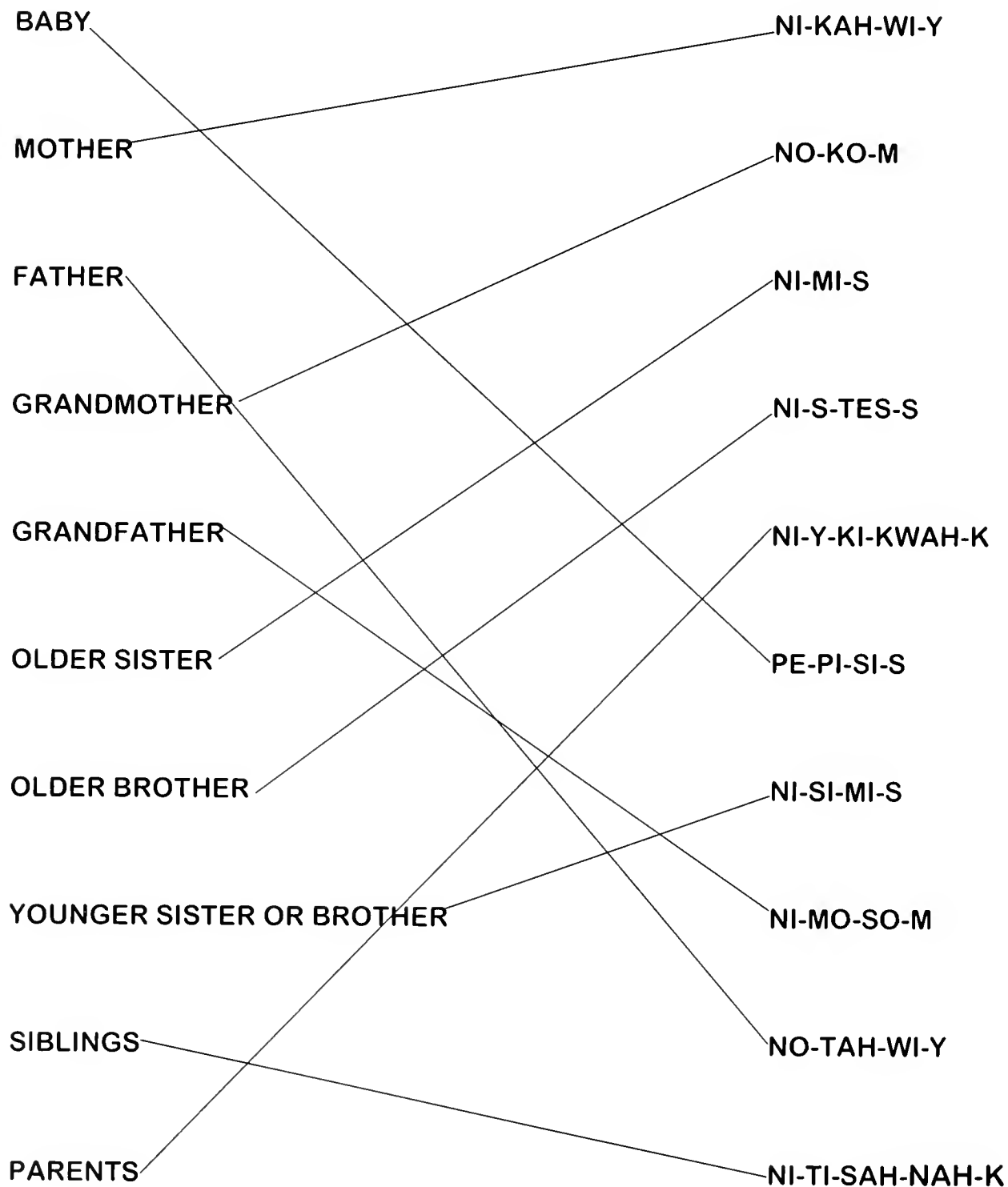
DATE _____

MATCH TEST

FAMILY ROLES

PART ONE

Directions: Draw a line from the English word to the correct Cree word.



Posttest - Part 1 FAMILY ROLES

Directions: Please fill the blanks or check the correct boxes.

10. Name the four ways you can say baby in Cree?
a. _____ c. _____
b. _____ d. _____
11. Write the correct Cree word for mother?
a. _____
12. Write the correct Cree word for father?
a. _____
13. Check the correct Cree word for my grandmother?
☐ no-ko-m
☐ ko-ko-m
14. Check the correct Cree word for my grandfather?
☐ ni-mo-som
☐ mo-som
15. Write the correct Cree word for older sister?
a. _____
16. What does ni-s-te-s mean?
a. _____
17. Write the correct word for siblings in Cree?
a. _____
9. What does ni-y-ki-kwah-k mean?
a. _____

Posttest - Part 1 FAMILY ROLES

Directions: Please fill the blanks or check the correct boxes.

1. Name the four ways you can say baby in Cree?

- a. pe-pi-si-s c. tah-ko-p-tah-w-sah-n
b. o-s-kah-wah-si-s d. pe-pi-s

2. Write the correct Cree word for mother?

- a. Ni-kah-wi

3. Write the correct Cree word for father?

- a. No-tah-wi-

4. Check the correct Cree word for my grandmother?

- ☒ no-ko-m
☐ ko-ko-m

5. Check the correct Cree word for my grandfather?

- ☒ ni-mo-som
☐ mo-som

6. Write the correct Cree word for older sister?

- a. ni-mi-s

7. What does ni-s-te-s mean?

- a. Older brother

8. Write the correct word for siblings in Cree?

- a. σΠηα` ni-ti-sah-nah-k

9. What does ni-ki-kwah-k mean?

- a. My parents

NAME _____

DATE _____

Pretest - Part 2 – A TRADITIONAL SKILLS

Directions: Please fill in the blanks with the correct answers.

1. Name at least 10 wild game found in Rocky Boy.
A.
B.
C.
D.
E.
F.
G.
H.
I.
J.
2. List the common edible wild game found in Rocky Boy.
3. Which of the wild animals hibernate?
4. Which of the wild animals change their color when the seasons change?
5. What is the tradition of a boy's first hunt and kill?
6. List the wild game that should be skinned.
7. List wild game that should be singed first.
8. Why was the buffalo important?
9. Name at least one bird important to our culture?

10. List the different ways wild game can be prepared. e.g. How do you cook a porcupine?

NAME _____

DATE _____

Pretest - Part 2 - A Traditional Skills

Directions: Please fill in the blanks with the correct answers.

11. Name at least 10 wild game found in Rocky Boy.

A. Deer B. Rabbit C. Prairie Chicken D. Pheasant
E. Porcupine F. Elk G. Rock Chuck H. Duck
I. Cow J. Gopher

Others listed cow, gopher, antelope, fish, beavers, buffalo, grouse, eagle and skunk.

12. List the common edible wild game found in Rocky Boy.

Deer, rabbit, prairie chicken, pheasant, porcupine, elk, rock chuck, gopher, antelope, fish, beaver, duck, buffalo, and grouse are edible wild game in Rocky Boy.

13. Which of the wild animals hibernate?

Gophers, rock chuck and badger hibernate in the winter.

14. Which of the wild animals change their color with the seasons change?

Weasel, rabbits, deer, and elk change their colors when the seasons change.

15. What is the tradition of a boy's first hunt and kill?

When a young man, brought home his first kill, they should prepare a feast, invite an elder and pray for the young man.

16. List the wild game that should be skinned.

Deer, rabbit, elk, buffalo, porcupine, and antelope, should be skinned.

17. List wild game that should be singed first.

Rock chuck, gophers, prairie chickens and pheasants should be singed first.

18. Why was the buffalo important?

Every part of the buffalo was used.

19. Name at least one bird important to our culture?

Eagle should be named. Other answers to be accepted.

20. List the different ways wild game can be prepared. eg. How do you cook a porcupine?

Boiled, fried, roasted, and dried are different ways wild game can be prepared.

Post Test – Part 2 – A TRADITIONAL SKILLS

Directions: Please fill in the blanks with the correct answers.

1. There are eighteen wild animals found in Rocky Boy. List all of them.
2. List all the common edible wild animals found in Rocky Boy.
3. List the wild animals that hibernate in the winter.
4. List the animals that change their color as the seasons change?
5. Write the traditional protocol of a boy's first kill on a hunt.
6. List all the wild animals that should be skinned.
7. List the wild game that should be singed first before being cooked.
8. Write why the buffalo was important.
9. What kind of bird is most important to our culture?
10. List all the different ways wild game can be prepared that you can think of.

Post Test – Part 2 – A TRADITIONAL SKILLS

Directions: Please fill in the blanks with the correct answers.

11. There are eighteen wild animals found in Rocky Boy. List all of them.

Deer, gopher, rabbit, antelope, prairie chickens, fish, pheasants, beavers, porcupine, ducks, elk, buffalo, rock chuck, grouse, duck, eagle, cow and, skunk are all animals found in Rocky Boy.

12. List all the common edible wild animals found in Rocky Boy.

Deer, rabbit, prairie chickens, pheasants, porcupine, elk, rock chuck, gopher, antelope, fish, beavers, ducks, buffalo and grouse are all the edible wild animals found in Rocky Boy.

13. List the wild animals that hibernate in the winter.

Gophers, Rock chuck, Badger and, Skunks are animals that hibernate.

14. List the animals that change their color as to the seasons change?

Weasel, Rabbits, Deer and, Elk change colors as the seasons change

15. Write the traditional protocol of a boy's first kill on a hunt.

When a young man brought home his first kill, they would prepare a feast, invite an elder and, pray for the young man.

16. List all the wild animals that should be skinned.

Deer, rabbit, elk, buffalo, porcupine, and antelope are wild animals that should be skinned

17. List the wild game that should be singed first before being cooked.

Rock chuck, gophers, prairie chickens, and pheasants are wild animals that should be singed.

18. Write why the buffalo was important.

Every part of the buffalo was used.

19. What bird is the most important to our culture?

The eagle

20. List all the different ways wild game can be prepared that you can think of.

Boiled, fried, roasted and, dried are different ways to prepare wild game.



ΓdPNⁿ

mi-ko-ki-si-s

Antelope





◁Γ n`

ah-mi-s-k

Beaver







100

100-100

100



mo-s-to-s

mo-s-to-s

Cow



LΔbσⁿ

mah-i-kah-ni-s

Coyote



▷b^{·n}q[·]<4▷ⁿ

o-kwah-s-kwe-pah-yi-o-s

Deer





ᐱᐃᐅ
ki-i-w
Eagle



◁.◁.ⁿ 9N

wah-wah-s-ke-so

Elk



L 9 N n

mah-ke-si-s

Fox



ᐃᓐᓕᓐᓕᓐᓕᓐᓕᓐ

mis-chah-n-kwah-chah-s

Gopher







>Cŕ9N

po-tah-chi-ke-so

Mole



ᐃᓐᑕᑏ

mi-s-tah-ke-so

Mountain Lion



ΛΔ•ο

pi-i-w

Pheasant





bb• kah-Kwah
(or)

b•bL°
kah-k-kah-chah-w
Porcupine



△° ∩ ^△°

in-to pi-i-w

Prairie Chicken



◁•▷ⁿ

wah-po-s

Rabbit



▷pⁿdNⁿ

o-ki-s-ko-si-s

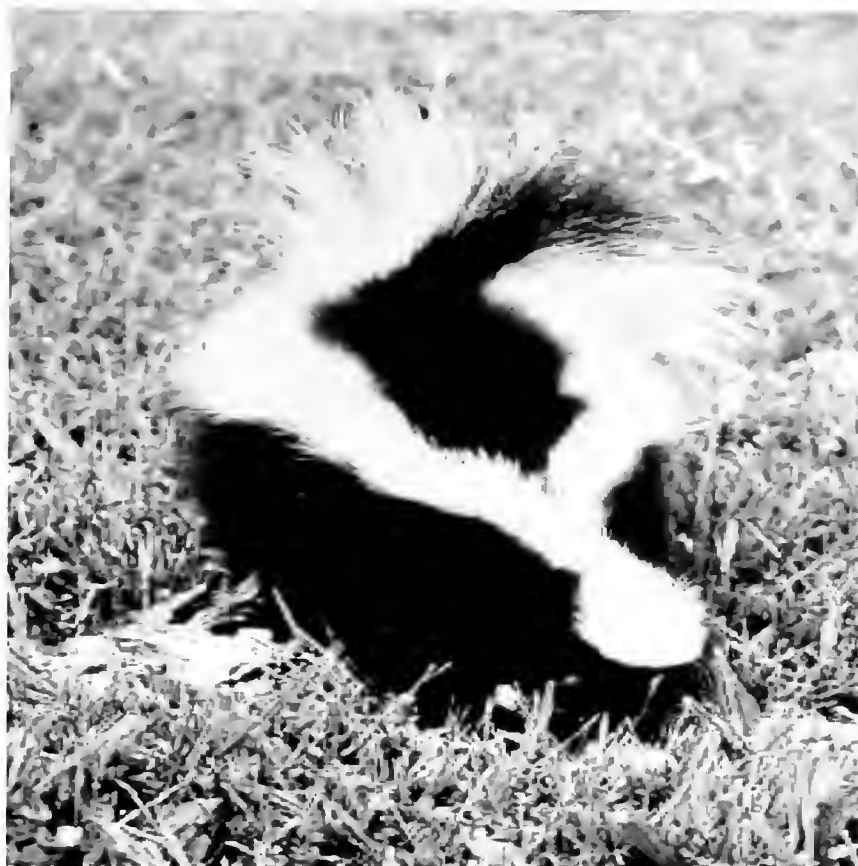
Rock Chuck



ᐱᐃᐅᐅ

mah-yah-ti-k

Sheep



Nb·

si-kah-k

Skunk



Ndⁿ

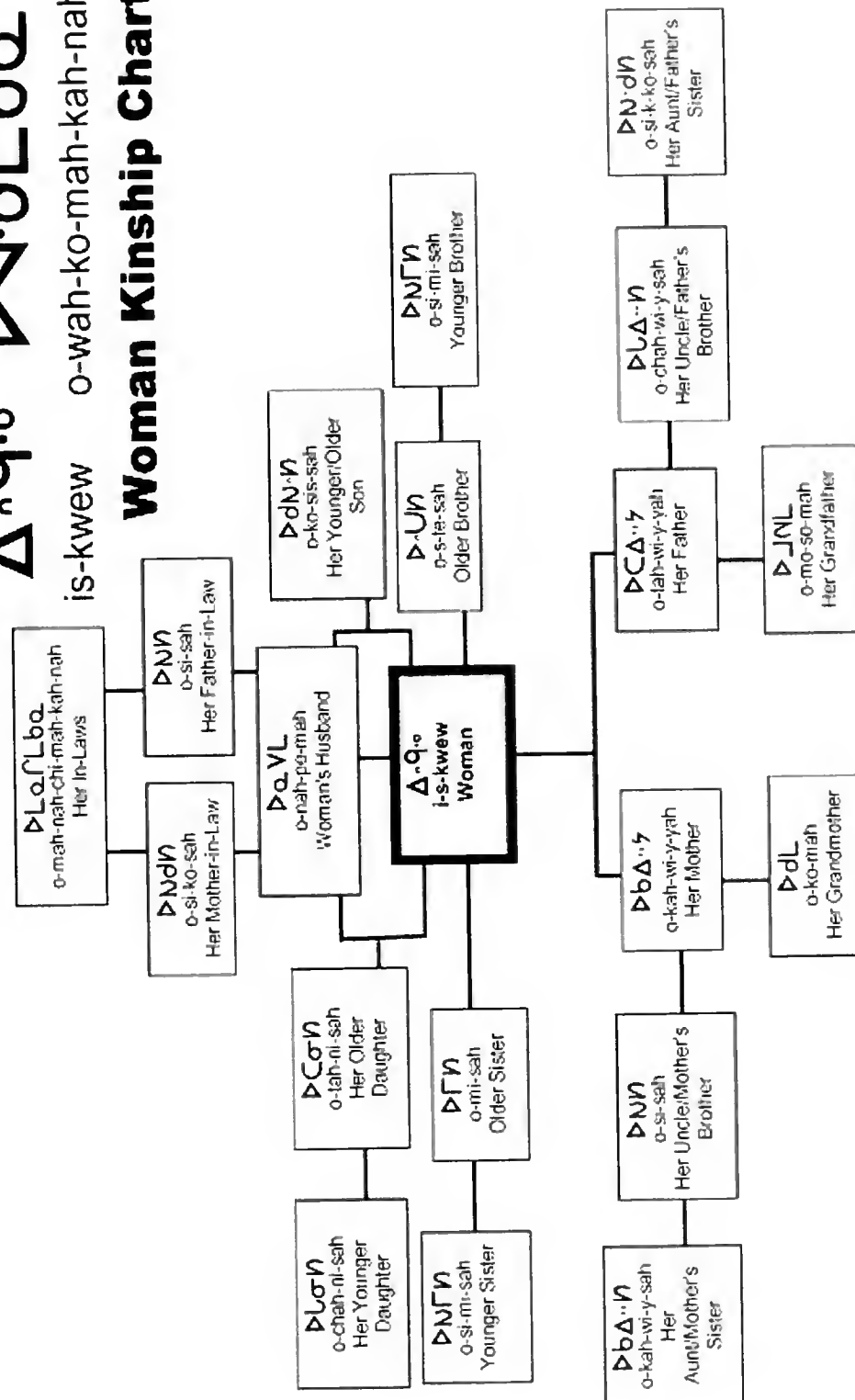
si-ko-s

Weasel

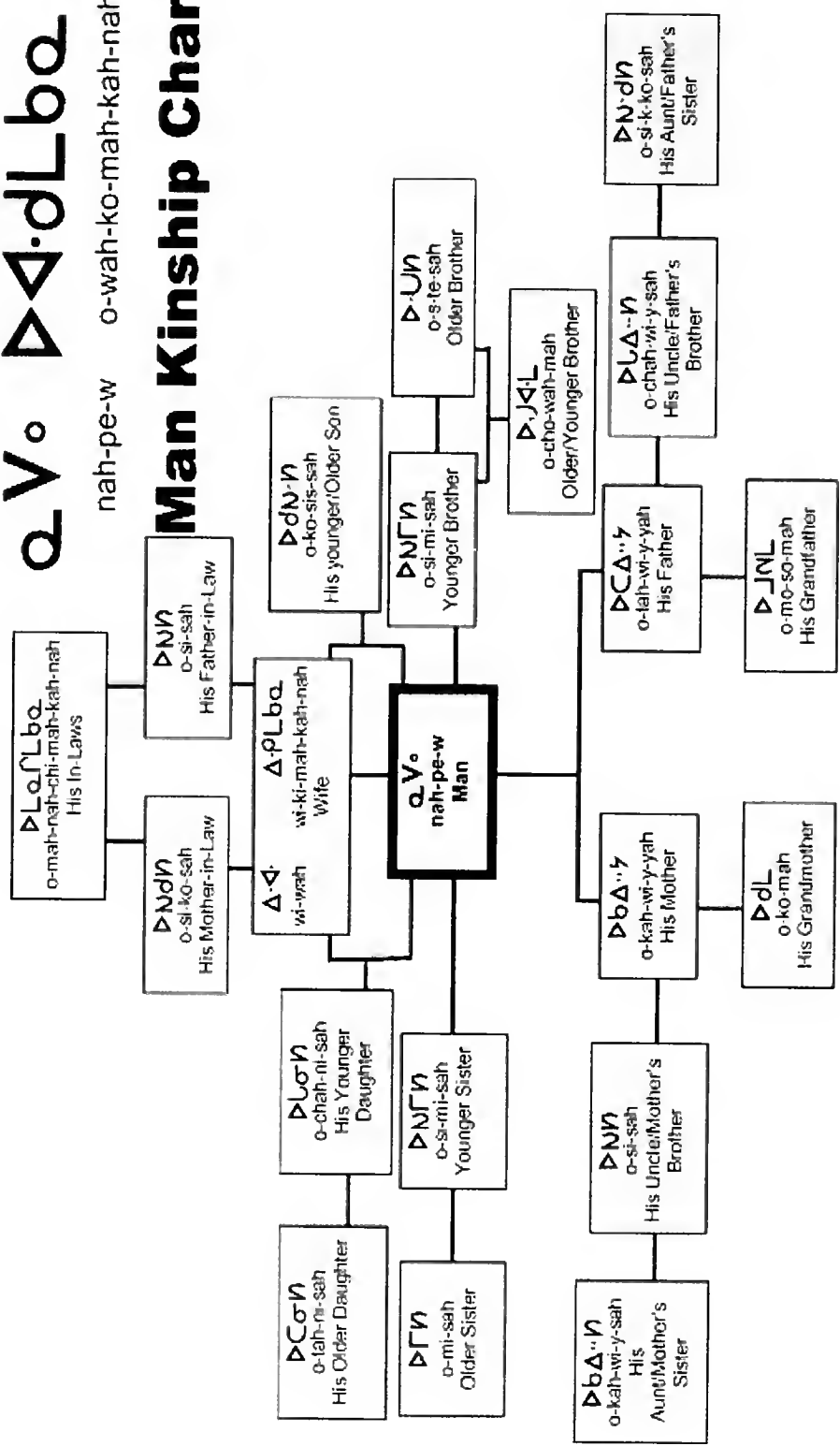
Δ^oQ^o Δ^oΔ^oDLb^o

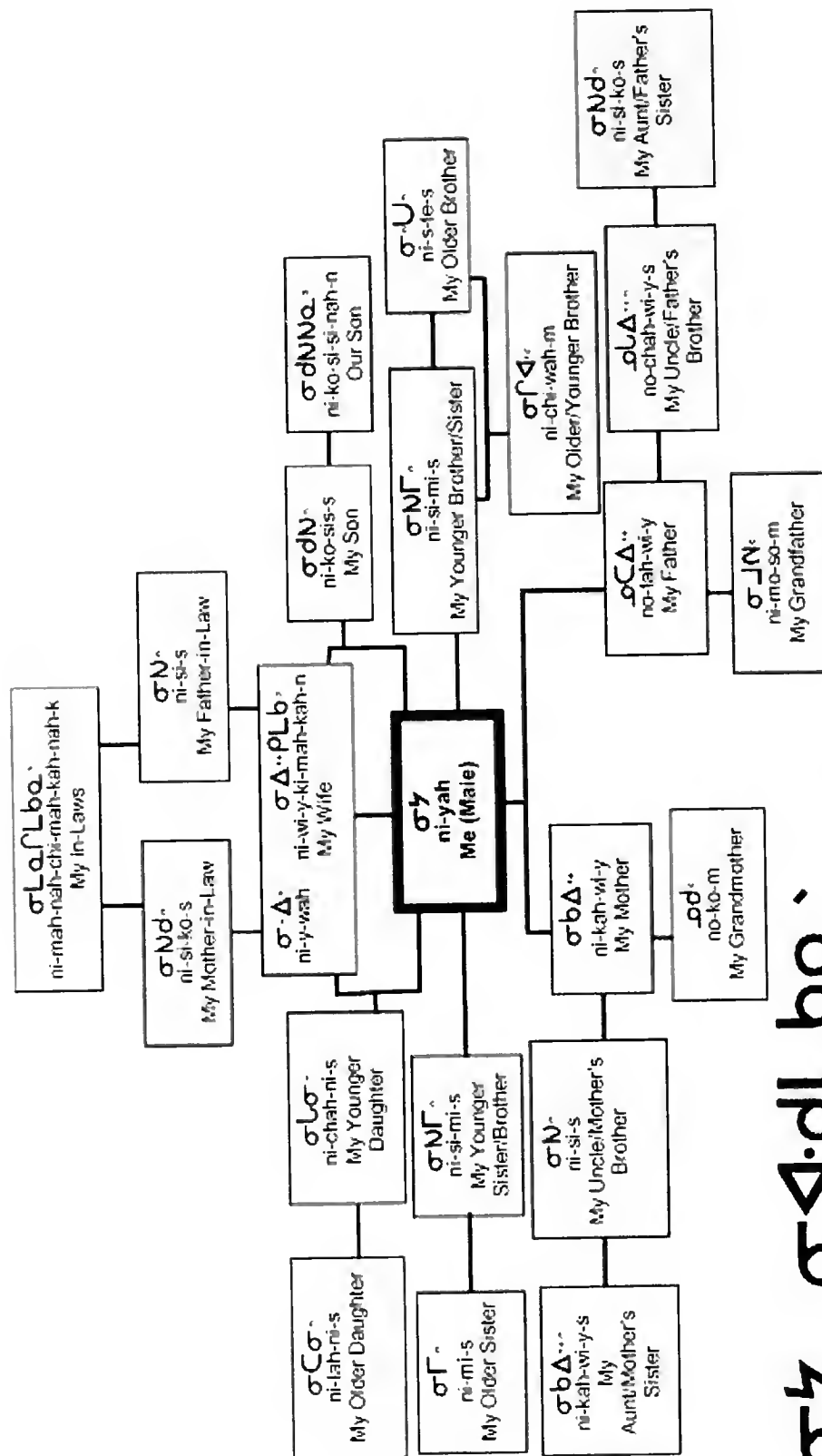
is-kwew o-wah-ko-mah-kah-nah

Woman Kinship Chart



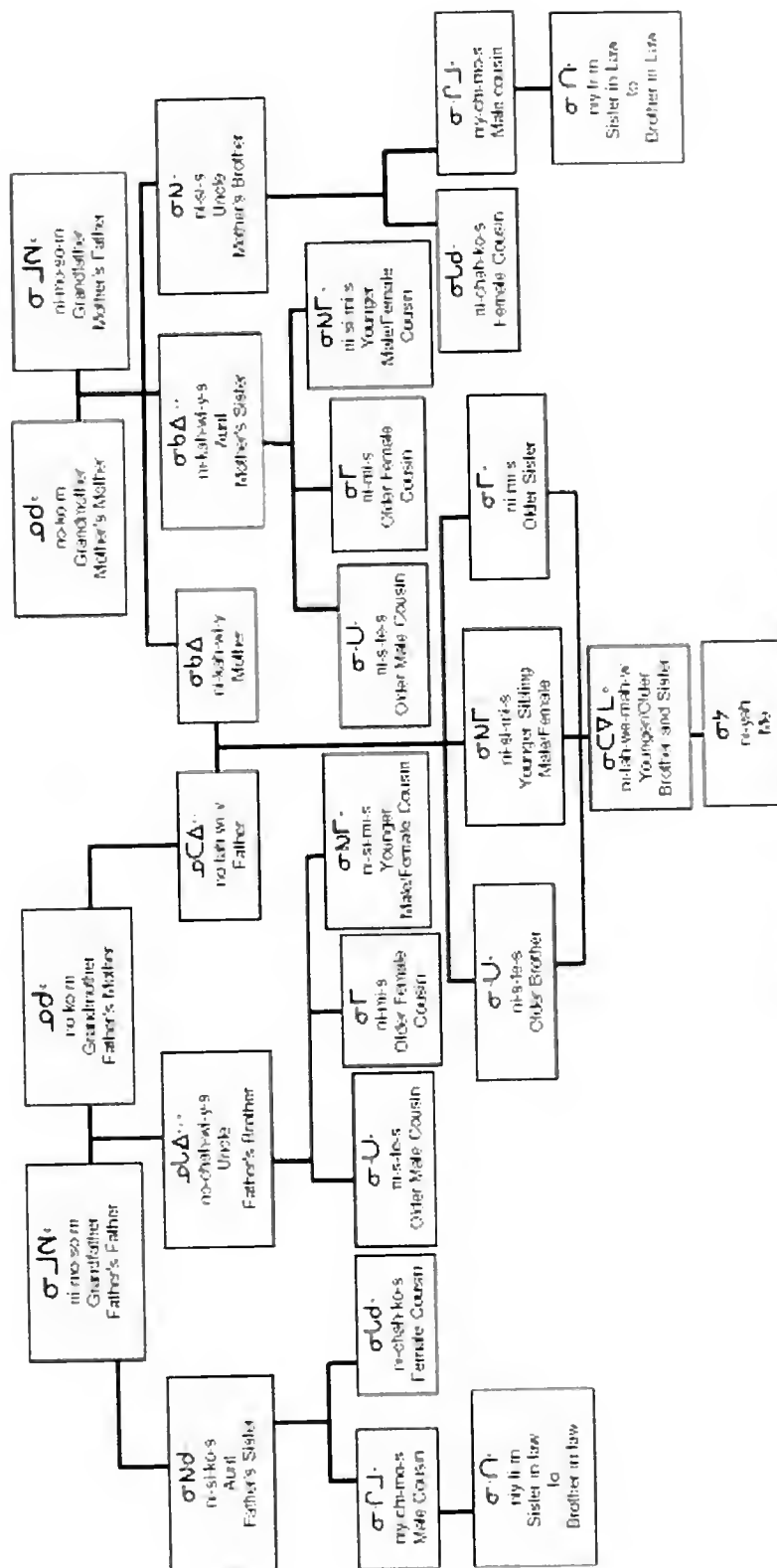
o V o o V o o V o
 nah-pe-w o-wah-ko-mah-kah-nah
Man Kinship Chart





σY
ni-yah
Me

σΔ·dLba·
ni-wah-ko-mah-kah-nah-k
Me Kinship Chart (Male)

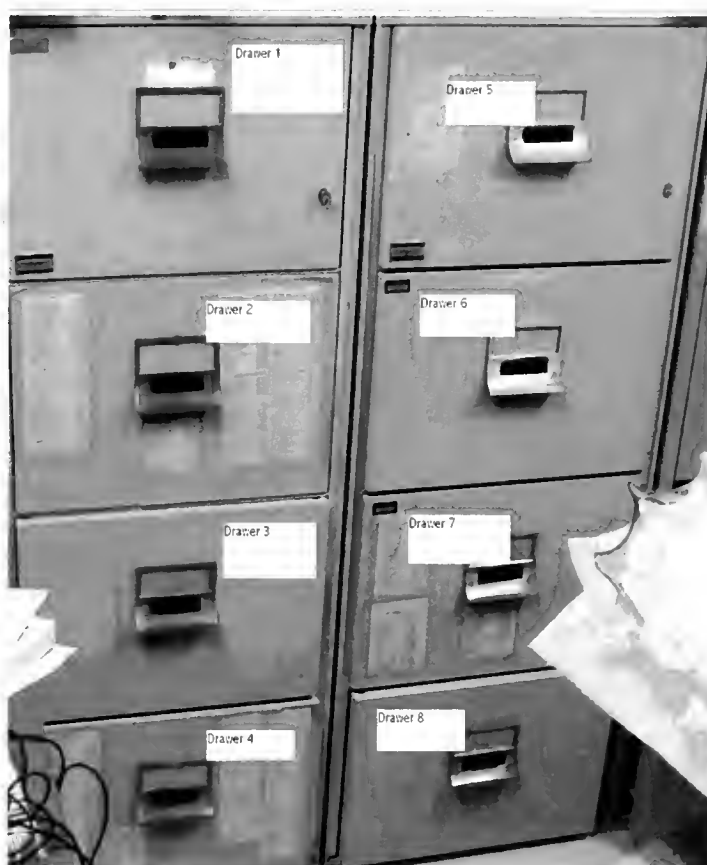


$\Delta^c q \cdot N^c$ $\Delta^c dLb\Delta^c$
i-s-kwe-sis o-wah-ko-mah-kah-nah
GIRL'S KINSHIP CHART





Lists of Rocky Boy supplementary materials available and their location



Compiled by various researchers

Addendum

There are several books and documents in various places that can be used as part of the history of the Rocky Boy's Indian Reservation. Within this chapter you will find a list of what we have discovered and where these items are currently located.

The first lists of items were discovered the last week of July 2008 by Brenden Rensink who is a PH.D. Candidate at the University of Nebraska-Lincoln. He is doing his dissertation on border-crossing of the Canadian and USA border and part of it would include the Cree Indians. Preceding this list is an explanation of where these items are located.

Chippewa Cree Research Archives at Rocky Boy School

Here is a catalog of the materials held at Rocky Boy School. The "archive" is in a storage room off of the basement classroom of Brenda St. Pierre at Rocky Boy Elementary School. The file cabinets that hold the collection are along the left wall, behind some tables. I have listed here the drawers and the titles of most the folders. Some of the folders had colored tabs, so I made note of that as well. The titles in **Bold** are the actual folder labels and everything else is either organizational notes of my own, or notes on folder contents. For some of the folders that I looked through, I have listed *some* of the contents of the folders. I believe that some of the correspondence materials (lots in Drawer 3) are the same as the microfilm rolls that the college has.

Here is a photo I took of the file cabinets and I labeled them so they make sense with the catalog below. The file cabinets to the left and right might hold more stuff, but they were locked. Also, if you look at the drawers, there are some labels already on there that appeared to have some sort of organizational system. Also, many of the folders had numbers assigned to the: like CH4 for a Chippewa folder, CE35 for a Cree folder and so on. Perhaps there is an actual index somewhere that lists everything in more detail.

Brenden Rensink

Drawer 1

- Blue Folders
 - **Material for the Red River Rebellion: property of the bilingual program**
 - **The Queen vs. Louis Riel, accused and convicted of high treason**
 - **Riel reenactment**
 - **Poundmaker**

- **Helena conference letters**
 - Notes from Montana State Historical Society (Howard papers MS 27)
- **Bills to be paid – research**
 - Louis Riel's Quest for Justice – manuscript
 - Deportation in 1896 manuscript
 - The Chippewa
 - The Cree
- **Riel Rebellion**
 - Short history in Bullet list
- **Riel Rebellion**
- **News clippings**
- **Red River Rebellion – Riel History**
- **Riel, Louis**
- **Royal Canadian Mounted Police – L. Charles Douthwaite**
- **Bibliography – Métis and Canada**
- **Dumont, Gabriel**
- **Gibson, Paris**
- **Riel's Manuscript (translator) Fort Garry Convention, Nov. 16, 1869**
- **Yellow Folders**
 - **Chippewas**
 - Great Falls Tribune 1909-11-05 "a Rocky Boy Defender"
 - **Chippewa treaties**
 - **Chippewa culture**
 - **History of the Ojibways**
 - **History of Ojibways**
 - **Reminiscences of the Chippewa Chief Hole-In-The-Day**
 - **Chippewa history**
 - **Chippewa Cree leaders – Quinn**
 - **Chippewa Cree history – Rocky Boy calendar**
 - **Part 1 Rocky Boy History 1907-1939**
 - Anaconda Standard 1908-09-26 "Rocky Boy's Tribe to receive land
 - 1908-11-03 – Churchill to Sec. of Interior
 - 1908-07-31 – Commissioner to Joseph Dixon
 - 1908-03-07 – C.F. Larrabee to Dixon
 - 1908-02-15 – Acting Sec to Moses Clapp
 - 1908-11-16 – Churchill to Rocky Boy
 - 1908-11-28 – Churchill to Sec of Interior
 - 1908-12-25 – Churchill to Sec on Interior J.A. Garfield
 - 1909-04-20 – Thalls W. Wheat to Comm of Indian Affairs
 - 1909-07-09 – Comm. R.G. Valentine to Armstrong
 - 1909-07-17 – Effa Goss (Culbertson, MT) to Dept. of Interior
 - 1909-07-23 – Frank Pierce to Effa Goss
 - 1909-07-26 - ? to Frank Pierce (Acting Sec of Interior)
 - 1909-07-26 – Dixon to Comm.. of Indian Affairs
 - 1909-07-22 – William Powers to Comm. Indian Affairs
 - 1909-08-14 – Comm Indian affairs to William Powers
 - 1909-08-11 – Paul B. Babcock to Sec. of Interior
 - 1909-09-27 – Armstrong to Comm. Of Indian Affairs
 - 1909-10-08 – C.F. Hauke to Armstrong
 - 1909-10-02 – Albert R. Chapman to Frank Piery (1st Ass Sec of State)
 - 1909-10-16 – Hauke to Chapman

- 1909-10-16 – Thomas H. Carter to R.G. Valentine (Comm. Of Indian Affairs)
 - 1909-10-22 – Hauke to reply to Carter
 - 1909-10-25 – Citizens of Culbertson, MT to R.G. Valentine
 - 1909-10-27 – Valentine to Sec of Interior
 - 1909-10-29 – Ballinger (1st Assistant Sec of Interior) to W.W. Heffelfinger, Esq and to Moses Clapp
 - 1909-10-26 – Logan to Valentine
 - 1909-11-01 – Valentine to Logan
 - 1909-11-01 – Valentine to Churchill
 - 1909-11-01 – Valentine to Armstrong
 - 1909-10-26 – Hauke to Logan
 - 1909-11-04 – Armstrong to Comm. Of Indian Affairs
 - 1909-11-12 – Hauke to Churchill
 - 1909-11-12 – Hauke to Armstrong
 - 1909-11-07 – John Burns to Valentine
 - 1909-11-30 – Hauke to Burns
 - 1909-11-19 – Cut Bank pioneer “Blackfeet made the “goat””
 - 1909-11-23 – Churchill to Comm.. of Indian Affairs
 - 1909-12-07 – Hauke to Churchill
- **Chippewa Cree history, census of 1909 of Rocky Boy’s Band TW. Wheat**
 - **Turtle Mountain Chippewas**
 - **Part 2 Rocky Boy History**
 - **1934 census supplement**
 - **Census 1933**
 - **Rocky Boy Reservation Rocky Boy file – census – 1931**
 - **Rocky Boy Reservation Rocky Boy file 1932**
 - **Rocky Boy Reservation Rocky Boy file – birthdates 1924-1932**
 - **Rocky Boy Reservation Rocky Boy file census 1932**
 - **Rocky Boy Reservation Rocky Boy file census 1934**
 - **Rocky Boy Reservation Rocky Boy file births and deaths 1934-1936**
 - **Rocky Boy Reservation Rocky Boy file census, births, deaths 1937-`1938**
 - **Rocky Boy Reservation Rocky Boy file census 1939**
 - **Birth and Death 1934-1936**
 - **Deaths 1924-1931**
 - **Supplemental birthdates 1924-32**
 - **Rocky Boy Reservation Rocky Boy file census 1933**
 - **Rocky Boy Reservation Rocky Boy file census 1933**
- **Green files**
 - **Census Hobbema 1929**
 - **Four Souls**
 - **Cree literature**
 - **Council of 12 history `1917**
 - **Original Chippewa Cree action group**
 - **Rocky Boy Reservation missions**
 - **Cree alphabet**
 - **Cree alphabet endings**
 - **% in Cree**

- Cree History – applications for discharge from treaty
- Cree culture outline
- Bibliography preface
- Montana Historical Society Little Bear's Band 10/27/74
 - 1905-10-12 Great Falls Tribune "Little Bear calls all his people to their native land"
- Chippewa Cree history settlement on Blackfeet Res
- Ration ticket of mic-o-way-ous
- Law concerning prairie buffalo
- Jefferson, R. Western Cree
- Piapot
- Cree names – Glacier Park
- Cree way project Quebec
- Sun Dance Proclamation
- Montana Historical Society Oct. 28 – Nov 1, 17 and Data
- Rocky Boy Reservation Rocky Boy file 1930
- The trial of Louis Riel, S.A. Arsenych
- Montana Historical Society Library and Archives

Drawer 2

- Red files
 - Respect for homes by Art Raining Bird
 - Four Souls interview
 - Mr. Four Souls
 - Bear story
 - Ed Belgarde interview
 - Belgarde, Ed – Landless Indians
 - Bull, James – Hobbema
 - Earl Bornson
 - Frank Caplette
 - Frank Caplette
 - Frank Caplette
 - Chief Stick, Pat Sr.
 - Chief Stick interview
 - Chief Stick
 - Chief Goes Out, Marilyn
 - Lovers of long ago
 - Corcoran, Cecilia
 - Corcoran, Cecilia
 - Coyote
 - Dakota Paul
 - Day Child, Joe
 - Denny Jim
 - Walter Denny files
 - Walter Denny – look out story
 - Walter Denny –river story
 - Walter Denny – pow wow
 - Captured Blackfeet girls
 - Short stories
 - Homes

- Stories
- Misc. papers
- Farewell letter
- Misc papers
- Duties of a mother
- Requests
- Ghost story
- 4 directions
- Stories
- Speech
- Original stories
- Chippewa Cree
- Jim Gopher
- Walter Denny – log cabin
- Day Child story
- What is a rainbow
- Art Raining Bird speech
- Promise papers
- Stories
- Indian holiday
- Walter Denny – stories
- Jim Denny story
- Earth, animals, humans
- Stories – Jim Denny, Roasting Stick, Windy Boy
- Indians traveling
- Louis Riel Rebellion
- Early Indians
- Misc papers
- Horse
- Otter
- Mouse
- Deer
- Chicken
- Dog
- Bear
- Duck
- Turtle
- Cat
- Bee
- Milk
- Meat
- Elk
- Potato
- Cow
- Study skills “sial calypso”
- Jean
- United States legal rights of Native Americans born in Canada
- Fred Huntley
- Fred Huntley
- Fred Huntley

- Little Bear
- Little Bear
- Walter Denny notebook
- Joe Mackinaw
- Mr. Mitchell
- Pennito
- Wilfred Pelletier
- Letter
- Respect
- Tribal government
- Louis Riel Rebellion
- Canadian Rebellion
- Blood Indians horse story
- Cree stories
- Stories
- Short story
- Homes
- Spiritual lecture story
- Boney spectre story
- Stories and recipes
- Philosophy
- Tribal history
- Louis Raining Bird
- Joe Small
- Tom Shingobe
- Small Boy
- Joe Small
- Joe Saddleback
- George Shields
- Nancy Smith
- Florence Standing Rock
- Florence Standing Rock
- Joe Stanley
- Joe Small
- Gilda Stanley
- Old Man Preaching Book
- Lydia Sntherland
- Charles Topsky
- Charles Topsky
- Charles Topsky
- Ernest Totootsis
- Project stories
- George Watson
- Windy Boy
- Eyes to kill
- Windy Boy
- Windy Boy
- Windy Boy
- Roasting Stick manila envelope
- Yellow files

- Hill 57, Sister Providencia
- Hill 57 b/w pictures
- Hill 57, Tribune news articles
- Little Shell Chippewa
- Landless Indian in Montana
- Historical maps of Montana reservations
- Map of Rocky Boy
- Algonquian dialects
- Chippewa pictures
- Historical photographs
- Chippewa Cree History ko-ne-wa-kop 104 year old Cree woman
- Linderman

Drawer 3

- Elementary school folders
 - Indian humor #1
 - Reason why hell divers have red eyes
 - Pis-kwa was made beautiful
 - Stories
 - Chippewa-Cree – all things are related
 - Cree Indians – The Montana Cree
 - The talking stone
 - 6th grade poems
 - School poems
 - Nah-tah-ko-sis
 - Old Indian legend
 - Contest entries
 - A man names “Who Coughed Beads”
 - Religion
 - How Pis-kwa was made beautiful
 - Indian humor
 - County Fair
 - Reservation progress
 - Poems
 - Horse stealing story
 - Cinderella story – French – Cree
 - The second international pow wow – transcribed by Kathy Sutherland
 - Cree primers
 - Hell divers have red eyes
 - Things
 - Children should know
 - Our home the Bear Paws
 - What is poverty
 - Words of the old people – Walter Denney
 - Rocky Boy Reservation
 - Poverty on the reservation
 - Children literature
 - ah-kah-me-pah-ah-skahn
 - What is the future of education on the reservation

- Teepee-setting up a teepee
- Education
- Indian Education – then and now
- Indians acquire own school district
- Little pipe story
- History contest winners
- Love story
- Drawings Indian dress, etc. by Vincent Chief Stick
- Drawings by Vincent Chief Stick
- History contest winners
- Drawings Mike Pullin
- Drawings – John Chief Stick
- Drawings: small animals by Vincent Chief Stick
- Drawings misc
- Drawings – vegetables and fruits by Vincent Chief Stick
- Drawing – birds of North America by John and Vincent Chief Stick
- Ready for signature
- Chippewa Cree leaders – Reil
- Chippewa Cree leaders – Pennito
- Chippewa Cree leaders – Little Shell
- Chippewa Cree leaders – Little Poplar
- Chippewa Cree leaders – Laframboise
- Chippewa Cree leaders – Kennewash
- Chippewa Cree leaders – Day Child
- Chippewa Cree leaders –
- Chippewa Cree leaders –
- Copyright issue
- Raymond Gray Papers - Cree
- Printing regulations – For Rocky Boy School
- Big Bear
- News paper articles of Rocky Boy establishment
 - Thomas H. Carter Papers
 - 1909-11-13 – Havre Plaindealer
 - 1909-07-26 – Great Falls
 - 1909-07-20 – Culbertson citizens to Thomas Carter
 - 1909-07-31 – W. Matthews to Carter
 - 1910-01-22 – Havre Plaindealer – Rocky Boy won't get lands
 - 1909-08-10 – FS Reed to Sec of Interior
- Report on Rocky Boy progress and letters – Earl Woolridge, Superintendent
- 1929 – Letters from students to Superintendent Shotwell
- Rocky Boy Reservation Education
- Chippewa Cree History 1908
 - 1908-02-29 – Samuel Bellow to Comm. Of Indian Affairs
- Chippewa Cree History 1909
 - 1909-10-13 – Armstrong to Comm. Of Indian Affairs
- Chippewa Cree History Crees in Montana before the Rocky Boy Res
 - 1896-01-19 – Anaconda Standard p7 “Those Dirty Crees”
 - 1887-10-24 – Fort Benton River Press – p. 1 “No Room For The Crees”

- 1898-04-29 – Great Falls Tribune – “Crees to Meet Here”
- 1898-03-19 – Great Falls Tribune “Crees Ask for Help”
- 1903-01-03 – Great Falls Tribune “Deporting the Crees”
- 1902-05-15 – Calgary Herald “Canadian Indians”
- 1926-07-05 – The Butte Miner “Refugee Cree Tribe”
- **Chippewa Cree History – Deportation of Crees in 1896**
 - 1901-07-15 – W.A. Jones to Sec of Interior
 - 1901-12-20 – Great Falls Tribune “Help for Them on Reservation:
 - 1896-06-19 – Great Falls Tribune “The Crees are Under Arrest”
 - 1896-06-11 – Great Falls Tribune – “The Cree Situation”
 - 1896-05-21- GF Trib ““Buffalo Coat Will Resist”
 - 54th cong., Sess. 1., May 13, 1896, Chap 175 – “Act for Deporting Crees”
 - 1896-06-06 – GF Tribune – “More Facts About the Crees”
- **Chippewa Cree History 1911**
 - 1911-09-01 – Indians of Rocky Boy’s Band who have been allotted on Blackfeet Res
 - 1911-12-00 – 2nd Assist. Comm.. to Na-Tay
 - 1911-01-27 – Abbott to Mcfatridge
 - 1911-02-01 – Mcfatridge to Comm. Of Indian Affairs
 - 1911-02-24 – Abbott to Mcfatridge
 - 1911-03-04 – Valentine to Dixon
 - 1911-07-19 – John b. Bottin XXX To Hauke
 - 1911-08-01 – Valentine to pray
 - 1911-08-12 – Hauke to Coburn
 - 1911-07-31 – Coburn to Comm. Of Indian Affairs
- **Chippewa Cree History 1910**
 - 1910-12-27 – Mcfatridge to Comm. Of Indian Affairs
 - 1910-02-12 – Memorandum Office of Indian Affairs
 - 1910-04-11 – Charles E. Roblin to Comm. Of Indian Affairs
 - 1910-07-21 – Wheat to Comm. Of Indian Affairs
- **Chippewa Cree History 1912**
 - 1912-08-23 - Baker to Hauke
 - 1912-02-02 - Hauke to Mcfatrdige –Mentions na-tay
 - 1912-02-28 – Mcfatridge to Comm. Of Indian Affairs
 - 1912-04-05 – E.B. Merrit to 2 Assist Comm. – moving RB to CORiver
 - 1912-08-09 – Hauke to Baker
 - 1912-08-30 – Baker to Comm. Of Indian Affairs -15pgs
 - 1912-10-11 – Baker to Comm. Of Indian Affairs 10pgs
- **Chippewa Cree History 1913**
 - 1913-12-23 – Mcfatrdige to Comm. Of Indian Affairs
 - 1913-12-26 – Little Bear and Peter Kenewash to Sect Lane
 - 1913-12-26 – Little Bear and Peter Kenewash to Sec. Lane
 - 1913-11-20 – E.B.B Merit to Mcfatridge
 - 1913-11-20 – Mcfatridge to Comm. Indian Affairs
 - 1913-11-21 – Mcfatridge to Comm. Indian Affairs
 - 1913-11-17 – Resolution adopted by the city council of Havre, Mt about Ft. Assinboine Settlement
 - 1913-11-26 – Cato Sells to William H. Bole –Ed. Great Falls Tribune
 - 1913-11-28 – Mcfatridge to Comm. Indian Affairs

- 1913-12-01 – C.F. Condem Busshe to Sec of Interior – mentions Linderman
- 1913-12-11 – Cato Sells to Mcfatridge
- 1913-11-12 – T.J. Walsh to Sec of Interior Lane
- 1913-11-13 – Goss to Sec of Interior Lane
- 1913-09-08 – Bole to Sec. Lane
- 1913-09-20 – Bole to 1st Assist. Sec of Interior
- 1913-09-08 – A. J. Jones 1st Assist Sec to James Rolland
- 1913-09-29 – John Francis Jr. to Comm. Indian Affairs
- 1913-11-12 – Goss to Sec of Interior
- 1913-01-19 – GF Tribune “Rocky Boy and His People”
- **Chippewa Cree History 1914**
 - 1914-03-09 – Bole to Cato Sells
 - 1914-03-24 – Bole to Cato Sells
 - 1915-02-03 – Bole to Cato Sells
 - 1914-04-24 – Rocky Boy to Comm. Of Indian Affairs
- **Chippewa Cree History 1915**
 - 1915-02-10 – Dept of Interior to Meritt
 - 1915-06-14 – Livingston to Comm of Indian Affairs
 - 1915-07-10 – Linderman to Sec. Lane
 - 1915-08-29 – Memorandum Office Indian Affairs
 - 1915-06-14 – Little Bear to Comm. Indian Affairs
- **Chippewa Cree History**
 - 1908-11-22 – Rocky Boy to Churchill
 - 1908-10-24 – Rocky Boy to Churchill
- **Chippewa Cree history correspondence E.B. Merritt**
- **Chippewa Cree history correspondence E.B. Merritt 1923 RB Indians**
- **Rocky Boy Reservation Rocky Boy file - 1953**
- **Fiats on Rocky Boy’s Reservation**
- **1916**
- **Rocky Boy Reservation Rocky Boy file -1918**
- **Rocky Boy Reservation Rocky Boy file -1921**
- **Rocky Boy Reservation Rocky Boy file -1924**
- **Rocky Boy Reservation History**
 - A plan for our people, anon manuscript
- **1930 industry, health and education**
- **Rocky Boy’s and the depression**
- **1929 – medical and sanitary matters**
- **1926 – report of Rocky Boy Day School**
- **1929 – school supplies and salaries**
- **1928 – construction of school building**
- **correspondence E.B. Merritt 1929**
- **correspondence E.B. Merritt 1930**
- **correspondence E.B. Merritt 1924**
- **correspondence E.B. Merritt**
- **correspondence E.B. Merritt `1932**
- **correspondence E.B. Merritt1933**
- **correspondence E.B. Merritt1934**

- **Rocky boy reservation superintendents**
- **Chippewa Cree research evaluation – 1976-77**
- **Rocky Boy correspondence**
 - 1912-05-24 – Rocky Boy to Linderman
 - 1913-08-23 – Victor R. Griggs to J.W.Neal
 - 1913-01-20 – Wheat to Comm. Of Indian Affairs
 - 1913-08-09 – Jewell D. Martin to Comm. Of Indian Affairs
 - 1916-03-30 – Linderman to Little Bear and Rocky Boy
 - 1913-08-21 – Fred. C. Morgan to Comm. Indian Affairs
- **Early reservation**
- **Beaver Creek Park files**
- **Tapes**
- **Stories**
- **Story of hardship of sometimes**
- **Research stories**
- **Stories**
- **Havre Story by Art Raining Bird**
- **Art (traditional paint)**
- **Pembina Band of Indians – Chief Little Shell**
- **Rocky Boy's Reservation – tentative Rocky Boy census, may 30, 1917**
- **Malcolm Mitchell**
- **Original buffalo stories**

Drawer 4

- All files are stories, organized thematically. Many of these are copies of things found in Drawer 2, others are new. Sources include Walter Denny, Art Raining Bird, Jim Denny
 - **Transportation and communications**
 - **Relationship and roles**
 - **Dwelling and homes**
 - **Food preparation and storage**
 - **Survival**
 - **History**
 - **Sports**
 - **Customs**
 - **Arts and crafts**
 - **Social studies**
 - **Hunting and methods**
 - **Music, dress and dance**
 - **Religion**
 - **Animal stories, legends, spiritual stories**

Drawer 5

- **Wi-sah-ke-chahk stories**
- **Files containing "Chippewa-Cree Bibliography" notes, research and drafts**

Drawer 6

- **"Chippewa-Cree Bibliography" files**

Drawer 7

- **Native newspapers**

Drawer 8

- **Copies of “Métis: Canada’s forgotten people” by D. Bruce Sealy**
- **Cowan and songs**
- **Long George, Francis**
- **Taylor, James Wickes**
- **The Battle of Belly River – Crees vs. Blackfeet**
- **Battle of Belly River**
- **Files on other tribes**
- **Rocky Boy – Chippewa leader**
- **Chief Rocky Boy’s briefcase**
- **Little Bear and Big Bear files**
- **Fort Assiniboine files**
- **Random topic files**

In August 2008, Stone Child College sent a formal request to Rocky Boy School to obtain copies of everything listed above. In this request we stated that we would put these materials in our college library so that our students, faculty, and community would have access to them. To date we have not heard back from the school as to the status of our request.

All of the following documents are located in the Stone Child College library archive section.

**Rocky Boy Tribal History Project
Working Bibliography**

Allen, Iris, ed. “A Riel Rebellion Diary.”

Burt, Larry W. “In a Crooked Piece of Time: The Dilemma of the Montana Cree and the Metis.” *Journal of American Culture* 9(1) Spring 1986: 45-51.

Cloud, Henry Roe. “Federal Responsibility and Relief for the Great Falls Indians.”

Cochin, Louis. From *The Remiscences of Louis Cochin. In Canadian North-West Historical Society Publications*. 1 (11): 24-72.

Dempsey, Hugh. “The Last Letters of Rev. George McDougall.” 20-30.

Dempsey, James. “Little Bear’s Canadian Band or Americans?” *Alberta History* Autumn 1993: 2-9.

Denig, Edwin. “Of the Crees or Knisteneau.” In *Five Indians Tribes of the Upper Missouri*. 99-136.

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"The Rocky Boy Indians: Montana's Displaced Persons." *Montana Heritage Series 3*. Helena: Montana Historical Society Press, 1-6.

Ewers, John Canfield. *Ethnological Report on the Chippewa Cree Tribe of the Rocky Boy Reservation, Montana and the Little Shell Band of Indians*.

Fraser, W.B. "Big Bear, Indian Patriot." 1-13.

Hawley, Pete. "The Life of Pete Hawley (as told to Lee Micklin)."

Irvine, A.G. "A Parley with Big Bear." *Alberta Historical Review* 11(4): 19.

Lafromboise, Josephine. Personal Interview. Interviewed by Bob McDonald, 8 June 1994.

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